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NOTES AND COMMENTS

JULY, 1926

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Details of Discipline

WE have considered some of the rules which the Buddha laid down for his followers. We may here remind ourselves that the Buddha's purpose must have been, not the founding of a religion to include all men and women, but the establishment of an Order of disciples concentrating every energy on the great task of Liberation; or, as we should say, the organization of a body of students of practical Occultism. It is quite clear that a celibate Order, whose members kept aloof from all worldly occupations and were dependent on food freely offered, could not be, and was never intended to be universal.

The rules which we have considered, and which the Buddha declared that he himself obeyed, are these: Abstaining from taking life, from taking what is not given, from unchastity, from malicious and harsh speech, from idle words. They are the elements of righteousness for all human beings; they are essential to the disciple, but, standing alone, they do not constitute discipleship, though they may prepare the way for discipleship.

These injunctions are followed by a series of rules, analyzed, numbered and grouped with that perfect sense of method and order which runs through all the Buddha's teaching, showing that the Buddha, had he so desired, might have been a master of mathematics. It may be noted, in passing, that a highly developed mathematical sense runs through all the Buddhist Scriptures; for example, in several of these, including *The Lotus of the Good Law*, a numeral occurs which is represented by a unit followed by seventy-seven ciphers. In comparison with numbers such as this, our modern millions of light-years and incredible velocities within the atom are not so overwhelming.

Following this admirable method of analysis and counting, the Buddha drew up lists of the things from which the members of his Order were bidden to abstain. They form an extraordinary collection, including many things

that are seemingly innocent, together with much that is manifestly wrong. Incidentally, these forbidden occupations give us an unexpectedly vivid and detailed picture of life in the valley of the Ganges twenty-five hundred years ago; and the recital is touched with the sense of humour, often inclining to fine irony, that is so characteristic of the Buddha; it plays about these small and often trivial details, lighting them with a sparkle of mirth, in addition to their high value for edification.

We are told first that the ascetic Gotama and his disciples refrained from causing injury to seeds and plants. This would seem to have a double purpose; first, to impress on members of his Order the spiritual oneness of all living things, each of which in its place and rank is following the infinite path toward perfection. A new light is even now being shed on this unity of life by the marvellous experiments carried out in India, by one of the Buddha's fellow-countrymen, who is revealing the almost human sensitiveness and consciousness of plants. But beneath the surface meaning of the injunction there is, in all likelihood, a deeper application, the lesson of mercy that is contained in the words: "A bruised reed shall he not break."

The second rule is that the member of the Order shall be content with one meal a day, not eating after the fixed time, not eating in the evening. While this rule may not be applicable in its strict form to our conditions, it is not difficult to surmise the reason: that the physical mind may be clear and lucid, sensitive to receive and record whatever illumination may be brought back in the morning from the other side of sleep.

Once more, the member of the Order is forbidden to be a spectator at worldly spectacles, dancing, singing and music. Here again, there is the immediate meaning: the disciple who would use the inner eye and ear must make his aura limpid and keep it pure, not cluttered with garish images and strident resonances; but there is the deeper meaning: for the disciple, life and the world must be more than a spectacle of music and singing and dancing. Garlands, scents, rich unguents and luxurious couches are then forbidden, for they extend the appeal to the outer senses and the pampering of the bodily vesture.

Then follows a list of gifts which the Buddha refused to accept, and which members of his Order were also debarred from receiving. These forbidden gifts begin with gold and silver, slaves, elephants, cattle and horses. It is worth noting that this list is almost identical with the sacramental formula of the great Upanishads. Thus the Lord of Death bids Nachiketas "choose sons and grandsons of a hundred years and much cattle and elephants and gold and horses"; the formula which symbolizes the trials and temptations through which the candidate must pass before Initiation. It is also clear that these things, together with gifts of land and uncooked grain, likewise forbidden, represent "the cares of this world, and the deceitfulness of riches" which would distract the mind of the disciple from his inner, spiritual task.

An injunction against obvious evil follows: false scales, giving brass for gold, all crookedness and fraud, every form of violence, and murder.

Then the refrain changes, with a certain ironic touch; in forbidding divers practices the Buddha prefaces his injunction by saying that, whereas some ascetics and Brahmans, who feast on food provided by the faithful, follow after certain practices and occupations, he and his disciples leave them severely alone. This part of the Sutta is called the Middle Treatise on Conduct, and it picks up again and expands what has already been given in the Short Treatise on Conduct, from which we have been quoting. Thus we have again non-injury to seedlings and growing plants, and a sumptuary edict forbidding stores of foods, drinks, clothing, carriages, bedding, perfumes, relishes. Then comes what is almost a sporting page for the sixth century before our era. Some ascetics and Brahmans were, it appears, addicted to visiting shows, that is to say, exhibitions of dancers, the singing of songs, instrumental music, spectacles, recitations, cymbal music, bardic chanting, music produced with hollow jars, fairy pantomimes, the feats of acrobats, combats of elephants, horses, buffaloes, bulls, rams, cocks, and quails, bouts at quarter-staff, boxing, wrestling, sham-fights, roll-calls, manœuvres, reviews; but the ascetic Gotama and his disciples refrained from visiting such shows.

Then again, some ascetics and Brahmans, who lived on food provided by the faithful, were addicted to games and recreations, that is to say, games on boards with eight, or with ten, rows of squares; the same games played by forming images of such boards in the mind; hopping over diagrams drawn on the ground, so that one steps only where one ought to step; removing the pieces of men from a heap with one's nail, or putting them into a heap, in each case without shaking it, so that he who shakes the heap loses the game; throwing dice; hitting a short stick with a long one; dipping the hand in red dye, striking the wet hand on the ground or on a wall, calling out, "What shall it be?" and showing the form asked for, such as an elephant or a horse; ball-games; blowing through a toy pipe made of a leaf; ploughing with toy ploughs; turning somersaults, or turning on the trapeze; playing with toy windmills made of palm leaves; playing with toy measures made of palm leaves, or with toy carts or toy bows; guessing at letters traced in the air, or on the player's back; mimicry of another's defects; but the ascetic Gotama and his disciples refrained from these things.

Or, again, some ascetics and Brahmans, who lived on food provided by the faithful, were addicted to luxurious sofas, divans with carved legs, fleecy coverlets, patchwork quilts, soft blankets, embroidered coverlets, quilts padded with cotton, coverlets embroidered with animals, rugs with fur on both sides, rugs with fur on one side, coverlets embroidered with gems, silken coverlets, large carpets, elephant, horse and chariot rugs, rugs of antelope skin, carpets under awnings, sofas with red pillows at either end; but the ascetic Gotama and his disciples refrained from these things.

Then follow the ways in which some ascetics and Brahmans, while living on food provided by the faithful, used certain means of adorning and beautifying themselves, that is to say, scented powders rubbed on the body, while bathing and shampooing, massaging the muscles as wrestlers are wont, using mir-

rors, collyrium for the eye-lashes, garlands, red colouring for the lips, unguents for the lips, armlets, necklaces, staves, drug-cases, swords, parasols, embroidered slippers, diadems, jewels, yak-tail fans, white robes with long fringes; but the ascetic Gotama and his disciples refrained also from these.

Then comes a list that has already been translated. For we are told that some Brahmans and ascetics, living on food provided by the faithful, were addicted to unprofitable talk, that is to say, talk of kings, robbers, ministers of state, talk of armies, talk of terror, talk of war, talk of food and drink, of garments and couches, talk of garlands and perfumes, talk of kinships and cars, of villages and towns and cities and countries, talk of women and men and heroes, talk of the street and of the village well, talk of the dead, all kinds of stories, traditions of the forming of lands and oceans, discussions of being and non-being; but the ascetic Gotama and his disciples refrained from such unprofitable talk.

It further appears that, besides wasting their time in unfruitful gossip, some Brahmans and ascetics were given to using contentious phrases, that is to say, phrases such as these:

Thou knowest not this law and discipline, but I know this law and discipline.

How shouldst thou understand this law and discipline?

Thou followest after lying views, while I follow true views.

Authority is on my side; there is no authority on thy side.

What should be said first, thou hast said last; what should be said last, thou hast said first.

What thou hast so long pondered has been completely upset.

Endeavour to state thy case clearly.

Untwist thyself if thou canst.

But the ascetic Gotama and his disciples refrained from such contentious phrases.

Yet other Brahmans and ascetics were wont to serve as messengers and ambassadors, that is to say, messengers for kings, for kings' ministers, for Kshatriyas, Brahmans, lords, princes, who bade them "Come hither! Go thither! Take this! Bring that hither!" But the ascetic Gotama and his disciples refrained from such carrying of messages.

And there were Brahmans and ascetics, living on food provided by the faithful, who were addicted to crooked arts, reciters of incantations, fortune-tellers, exorcists, with covetous hearts seeking gain; but the ascetic Gotama and his disciples refrained from such crooked dealings.

So far, the Middle Treatise on Conduct. It is immediately followed by the Long Treatise on Conduct, which is largely devoted to a detailed description of the crooked arts by which some ascetics and Brahmans established and maintained their power over ignorant and superstitious people. Into these details of the occult arts we need not at present enter. What has already been recorded will suffice to make clear, first, that the general occupations of mankind have not greatly changed in two and a half millenniums, and, secondly,

that the grounds on which disciples should refrain from these things are exactly the same to-day as they were when the Buddha taught in the king's rest-house at Ambalattika, where there was a young mango tree in the gateway. The inspiring principle in accordance with which they refrain is summed up in the words: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Those who are on that journey may not loiter on the way.

We may turn, therefore, to another side of the problem, to the passages in which the Buddha warns his disciples against faults and errors of another kind into which some ascetics and Brahmans, men of spirituality and devotion, were prone to fall: faults of the intellect, rather than of the will.

There are, said the Buddha to his disciples, some ascetics and Brahmans, who devote themselves to working out theories regarding the ultimate beginnings of things, working out speculative views regarding the ultimate beginnings of things, and who then declare views of diverse kinds, on the basis of eighteen different arguments.

We shall not at present follow the Buddha into all the immensely interesting and, as he illumines them with humour, exceedingly entertaining developments of these eighteen systems of reasoning. They cover the whole range of philosophical speculation, as it was before his day, and in all its developments up to our own day, from extreme idealism to the most concrete materialism and absolute nihilism. But we may take a few of these systems, and translate or summarize what the Buddha has to say of them.

There is first the school of thinkers who declare that the world and the soul are not only everlasting, but that they are eternally unchangeable, a solid world, and a defined, limited personality, destined to endure for ever and ever.

There were some Brahmans and ascetics who, practising fervent aspiration, practising strong effort, practising constant application, practising vigilant diligence, practising unswerving attention, attained to concentration of consciousness of such a nature that, with concentrated mind and will, they attained to memory of their former dwelling-places, their former births; that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, and so on, up to a hundred thousand births, and were able to say: "In that place I had that name, was of such a family, of such a class, of such a livelihood, experienced such and such pains and pleasures, lived such a span of years. Then, leaving that life, I was born in such a place."

It will be noted that the Buddha neither questions the spiritual method by which this knowledge of former births is to be attained, nor the reality of the knowledge thus gained. On the contrary, he claims this knowledge for himself, and promises it to his disciples. That memory will be as complete, that knowledge will be as clear, as though a man were to go from his own village to another village, and were then to go from that village to another village,

and then went back again to his own village. Then he would know: "I went from my own village to that village, stood in such a place, sat thus, spoke thus, was silent thus; thence I went to the second village, stood in such a place, sat thus, spoke thus, was silent thus; thence I came back again to my own village."

It was neither the method nor the reality of the knowledge gained, that the Buddha questioned, but the conclusion which these ascetics and Brahmans, thus remembering their past births, drew from that knowledge: the firm conviction that the world and the reincarnating personality remain unchanged from everlasting to everlasting, a limited and static self, circling round an inert and changeless world.

Whether it be possible to know so much and yet know no more, we are not quite in a position to say; but it is certain that, in the Western world, with which we are more familiar, many ascetics and students of spiritual things, men of the highest sanctity and devotion, have during centuries held, and perhaps still hold, the complementary doctrine: that a defined and limited self will persist throughout all eternity, in conditions whether of pleasure or of pain, in a world which shall be unchanging for all eternity.

In direct contradiction of these stationary views, the Buddha was an uncompromising evolutionist, always teaching the evolution of the worlds, teaching the evolution of the soul from glory to glory; but the essential point is, he did not teach his disciples to study evolution; he taught them to evolve.

So there were these philosophers who, because of the experience that has been described, made this declaration: "For ever unchanging is the self, for ever unchanging is the world, sterile, barren, fixed as a rock, stolid as a stone pillar, and these beings continue the circle of reincarnation, they die, they are born again, unchanging for ever."

The next two sections simply carry the matter further along the same line. But they are interesting to us, because they add the concept of world-periods, of the alternating evolution and involution of the manifested world, through an endless succession of appearances and disappearances. Yet, in the view of those whom the Buddha is criticizing, even these vast periods, up to forty world-periods, contain no hope of change, of widening life, proceeding ever toward infinite liberation; for, as before, they say: "For ever unchanging is the self, for ever unchanging is the world, sterile, barren, fixed as a rock, stolid as a stone pillar, and these beings continue the circle of reincarnation, they die, they are born again, unchanging for ever."

Besides these two hopelessly hide-bound concepts, of the fixed, unchanging self and the fixed, unchanging world, there is a third, equally fixed and limited, to which the Buddha now comes. Those who hold this conviction of the stereotyped, eternally limited self, are prone to affix the seal of that narrowly circumscribed personality on the eternal and infinite majesty of the Logos. An angry and passionate people will make the image of an angry and passionate tribal God; they are not less idolaters, merely because this image is in their minds, while they abstain from molten and graven images. Or a war-

like and pleasure-loving people, sensitive and self-indulgent, will mould in thought one God or many, warlike, sensitive, self-indulgent.

The Buddha meets this constricted view of the Eternal in a way that is as humorous as it is original. He does not say "man never knows how anthropomorphic he is"; he does not say "man makes God in his own image"; his approach is finer and more subtle.

There are, he tells his disciples, some Brahmans and ascetics who hold that the universe is in part unchanging, in part subject to change, that the self and the world are in part unchanging, in part subject to change. On what basis, for what reason do these Brahmans and ascetics hold that the universe is in part unchanging, in part subject to change, that the self and the world are in part unchanging, in part subject to change?

There comes a time when, through the operation of certain causes, at the expiration of a vast period, this manifested world, through the process of involution, returns to the unmanifested state. When the world is thus subject to involution, beings for the most part are indrawn into the realm of the Radiant. There they are of the substance of mind, they taste delight, they are self-luminous, they traverse the ethereal spaces, they dwell in beauty; thus for a vast period they abide.

Then there comes a time when, through the operation of certain causes, at the expiration of a vast period, this world once more becomes manifested. When this world is once more evolved, the pagoda of Brahma appears, but it is empty. Then one or another of these beings, whether because he has completed his life-span in the Radiant realm, or because the energy of his spiritual merit has been exhausted, falls from the realm of the Radiant, and is born in the empty pagoda of Brahma. There he is of the substance of mind, he tastes delight, he is self-luminous, he traverses the ethereal spaces, he dwells in beauty; thus for a vast period of time he abides.

When he has dwelt there for an immeasurable period in loneliness, dissatisfaction, with fear and trembling, he comes to say: "Alas! would that other beings might come hither!" And so other beings, whether because they have completed their life-span in the realm of the Radiant, or because the energy of their spiritual merit has been exhausted, fall from the realm of the Radiant, and are born in the pagoda of Brahma, bringing companionship to that first being. There they also are of the substance of mind, they taste delight, they are self-luminous, they traverse the ethereal spaces, they dwell in beauty; thus for a vast period of time they abide.

Then in the mind of that being who was first to be born there, this thought arises: "I am Brahma, mighty Brahma, surpassing, unsurpassed, all-seeing, all-ruling, creator, maker of all, most excellent, ordainer, holy, Father of what has been and what shall be. By me these beings have been created. Wherefore? Because in my mind this thought first arose: 'Alas! would that other beings might come hither!' This was my will, my resolve, and these beings arrived."

In the minds also of those beings who were born there later, this thought

arises: "This is Lord Brahma, mighty Brahma, surpassing, unsurpassed, all-seeing, all-ruling, creator, maker of all, most excellent, ordainer, holy, Father of what has been and what shall be. By this Lord Brahma have we been created. Wherefore? Because, as we see, He was here in the beginning, and we were born afterwards."

So it would befall that that being who was first born there would be longer-lived, more glorious and more potent than the others. And the beings who were born there later would be shorter-lived, less beautiful, less potent than He. Then it might happen that one or another of those later beings, falling from that place, should be born in this world. And, having been born in this world, he might go forth from the household life to the houseless life of an ascetic. Having gone forth from the household life to the houseless life, and practising fervent aspiration, practising strong effort, practising constant application, practising vigilant diligence, practising unswerving attention, he might attain to concentration of consciousness of such a nature that, with concentrated mind and will, he should call to mind that immediately preceding state of being, but should call to mind no other before it. Then in his mind this thought would arise: "That Lord Brahma, mighty Brahma, surpassing, unsurpassed, all-seeing, all-ruling, creator, maker of all, ordainer, holy, Father of what has been and what shall be, Lord Brahma by whom we were created, He, indeed, is everlasting, steadfast, unchanging, without shadow of turning, and so will He be throughout the ages. But we, who have been created by that Lord Brahma, are not eternal, not steadfast, short-lived, perishable; thus have we come to this world."

As regards the whole series of injunctions, we should do well to make a practice of looking always beneath the surface meaning for a deeper meaning, and, even more, of looking through the far-away Oriental circumstance to the point at our own lives where exactly the same forces are at work in slightly differing guise. Thus, it is exceedingly diverting to contemplate, as the Buddha bids us, the spectacle of stately Brahmans clad in long white robes with trailing fringes, playing hop-scotch or tipcat, disporting themselves with tiny cars or little windmills made of palm leaves. Let us smile, and then let us ask ourselves in what ways we are given to playing with toy windmills. When an Eastern Master wrote, not so many years ago, to a Western student of ripe years, "Why should we play with Jack-in-the-box?" he had not in mind the literal toy.

Equally entertaining is the way in which the Buddha describes yet another mental attitude to his disciples. There are, he says, some Brahmans and ascetics who do not discern clearly what is right and what is wrong. In their minds this thought arises: "I, of a truth, do not clearly know what is right; I do not clearly know what is wrong. But thus not clearly knowing what is right, not clearly knowing what is wrong, I might declare one thing to be right, and another thing to be wrong; but there are Brahmans and ascetics, learned, skilful, who in words have attained such address as those archers who, shooting an arrow, can split a hair, and thus in controversy split asunder

the views of others; these men might interrogate me, might closely question me, might join issue with me. And, should they thus closely question me, interrogate me, join issue with me, I might not be able to meet the issue. And, if I could not meet the issue, this would be to me a cause of sorrow. And this sorrow might be a barrier to me." Thus, through fear of being questioned, through desire to avoid being questioned, they will not declare one thing to be right and another thing to be wrong; and so, when a question is asked of them, they resort to wriggling speech, like the wriggling of slippery fishes, saying: "I do not uphold this view. I do not uphold that view. I do not hold the contrary view. I do not say that it is not so. Nor do I say that it is not not so!" Thus, verily, do some Brahmans and ascetics wriggle like little fish.

The conclusion of the whole matter is, that, while some Brahmans and ascetics exhaust their moral energy in foolish or wicked occupations, and yet other Brahmans and ascetics exhaust their intellectual energy in hammering out hard and fast views regarding things infinite and ultimate, the disciples of the Buddha are bidden to pass these things by; to apply all the energies of heart and mind to the spirit and the details of that discipline whereby a lower state of consciousness may be made to cease, while a higher state of consciousness may be made to take its place; so that, step by step, they may ascend in consciousness to the fair summits of wisdom, where they shall have a truer prospect of ultimate things. Discipline, not speculation, is the way.

Humility amidst honours is the very honour of honour and the dignity of dignity itself.—St. Bernard.

A man who governs his passions is master of the world. We must either command them or be enslaved to them. It is better to be the hammer than the anvil.—St. Dominic

FRAGMENTS

I DOUBTED the rightness of my course, and I cried: O Lords of Wisdom, show me a better way!

The Lords of Wisdom answered me: The Path is one.

Then I reflected on all the branchings that I saw, running in many directions, some straight, some crooked. And I considered within myself: how is it that all these various ways are one? is it no difference, then, that a man take a right course or a wrong? that he go direct, or by long wanderings? How can this be? I said.

Thereon the Lords of Wisdom laughed.

In the silences of their laughter I reflected again, more deeply, made aware thereby that my perceptions were caught in the upper currents of the mind.

The laughter turned to quiet voices speaking. One said: There is a single path for him who seeks the true, regardless of self-interest, intent upon his goal. For him, whichever way he turn, thus seeking, the single path is found.

The Law judges not by the clumsy feet, but by the loyal heart and steadfast intellect, one-pointed, moved by love. He who lives otherwise walks not on any path, but is as dust lying upon the road, lifted here, whirled there, as passer by or breath of wind may chance.

Turn toward the truth, turn toward self-sacrifice. Put pleasure, preference, profit, at thy back. The Path is one: and straight ahead shall shine, high lifted, even if far off, the battlements and towers of the City of thy dreams.

CAVÉ.

THEOSOPHY[1]

THE lecture given once a year is part of the Convention of The Theosophical Society, during which we hold meetings of various kinds. There are formal business meetings in the forenoon and afternoon, at which we consider our past history and future problems, and hear reports from our fellow members in various parts of the world. Then, in the evening, there is a meeting of the New York Branch of The Theosophical Society, at which members and some of their friends are present. The public lecture this afternoon has a somewhat different purpose.

At this lecture, we have in mind our members and friends, and also the friends of our friends, who may, perhaps, fall into two classes. There are those who may have a certain interest in what we are doing, who may ask, What is Theosophy? What is The Theosophical Society? There is in them the beginning of a genuine intellectual interest. And there may be another class, whose motive is something like apprehension regarding their friends who go to theosophical meetings, something like misgiving and a desire to probe the matter.

In considering Theosophy this afternoon, we shall try to keep in mind the attitude of enquiry in the minds of one group of friends, and the possible uneasiness of the other; we shall try to satisfy the one group and reassure the other; we shall endeavour to show that Theosophy is eminently reasonable, and that members of The Theosophical Society are for the most part moderate-minded and practical people, not without a dash of humour; not formidable persons to be guarded against.

That many people may have misgivings about anything connected with the name "Theosophy" should not surprise us, because from time to time very sensational stories are published, with which the word "Theosophy" is associated. And indeed the causes of this go back to the very beginning of our movement. When we consider the novelty of the ideas presented by the leaders of the Theosophical Movement, the new vistas of thought, the exceptional persons and events, it is hardly to be wondered at that the movement gathered round it, besides a nucleus of earnest students, an outer ring of wonder-seekers, some of whom were actuated by sheer love of sensation, while the motives of others were purely selfish; they hoped, perhaps, to find the elixir of life, or the philosopher's stone, or to be endowed with supernormal powers. Most of these seekers after marvels drifted away as they had come. Some pursued studies along lines of their own. Some undertook to write the history of The Theosophical Society as it appeared to them. We have had a

[1] A lecture by Charles Johnston, on April 25, 1926, on the occasion of the Convention of The Theosophical Society.

good many of these "histories"; one, for example, originated not long ago on the Pacific Coast. All are fragmentary and distorted, while some of them are mere travesties. Those who wish to study our real history would do well to begin with Professor H. B. Mitchell's booklet, *The Theosophical Society and Theosophy.*

Since much that is bewildering and even repellent has been given to the world, with the name of Theosophy tacked on to it, we shall be wise to begin by clearing the ground; before trying to show what Theosophy and The Theosophical Society are, it may be well to say something about what they are not.

During the last six months, all of us must have seen many stories printed about Mrs. Besant, to whom is given the title of President of the International Theosophical Society, and her Hindu pupil, who is spoken of either as being already, or soon to be, a divine incarnation, an Avatar. About him are assembled many apostles and bishops, forming a spectacular hierarchy. It is reported that Mrs. Besant and her Hindu pupil will presently come to this country, and may establish themselves here. The matter is not really of great importance; our only concern with it is to make it quite clear (and I am merely repeating the view that was formally accepted by our Convention yesterday) that Mrs. Besant has in reality nothing to do with The Theosophical Society, and that The Theosophical Society, the only Society which has a right to that name, has nothing whatever to do with Mrs. Besant.

Mrs. Besant came into contact with The Theosophical Society in the year 1889, when she reviewed one of Mme. Blavatsky's books. Mrs. Besant joined the Society, I believe, on May 10 of that year. Mme. Blavatsky died on May 8, 1891, just under two years later. But Mrs. Besant's close contact with Mme. Blavatsky began only in the early summer of 1890, ten months before Mme. Blavatsky's death; and of these ten months Mrs. Besant was absent from London for two or three months, lecturing in this country, and was in fact absent at the time of Mme. Blavatsky's death. So that her opportunity really to learn from Mme. Blavatsky was short; and those who had known Mme. Blavatsky earlier, and have ever since been her followers, long ago reached the conclusion that Mrs. Besant learned very little, and that what she learned she has long since forgotten. Mrs. Besant ceased to be a member of The Theosophical Society in 1896, after she had fallen under Brahmanical influence and had violated fundamental theosophical principles; with her gift for publicity, she carried a certain number of people with her, and the same gift has added to their number. But, since the year 1896, what Mrs. Besant has said or done has been quite irrelevant to real Theosophy, or relevant only so far as she misuses that sacred name as a label for her activities. Her work is a travesty of Theosophy, and it has become a sacrilegious travesty.

To turn from this, let us now come to the vital questions: What is Theosophy? What is the Theosophical Movement? What is The Theosophical Society?

The theme is so great that each year one casts about almost anxiously for

a way to give it adequate expression. Perhaps we may approach it in this way: Theosophy is a view of the universe and of life, beginning in unity, manifesting in diversity, and returning again to unity. The initial unity in which the universe begins may be described in the terms used by Philo of Alexandria, as the Logos, the source of all spiritual life, all consciousness, substance and law. Perhaps we can approach the spiritual concept of the Logos by the stepping-stones of the physical sciences, beginning with astronomy.

Much has been said, of recent years, concerning the distances between the stars and stellar systems, and we have been made familiar with the term "light year," the distance which light travels in a year. If we realize that light would encircle the earth at the equator between seven and eight times in a second, or traverse the distance from the earth to the moon in a second and a fraction, and then consider the number of seconds in a year, we may begin to form an imaginative conception of a light year. The nearest star is at a distance of something less than five light years from the sun. The most distant is perhaps half a million times as far. So that there are these inconceivably vast spaces between the stars, and these distances seem to be permanent. So far as astronomers have gone in mapping the proper motions of the stars, there seems to be no indication that they started at a common source, or that they are converging toward a common goal; there seems to be no indication that the material of which the stars are formed originated, or was ever assembled, at a single point, in a single place, or that this material is on its way back to a common reservoir. On the contrary, astronomers appear to hold the view that there are two or more vast families of stars which are idrifting past each other, with inconceivable distances between star and star, through the unimaginable immensities of space.

Yet, though the remoteness of star from star seems to be impassable and permanent, astronomers discern two bonds which bind them all together: kinship of substance and unity of law. The analysis of the spectroscope indicates that all stars are formed of similar elements, which are related to the elements we know here on earth; and mathematical science demonstrates that the same laws of motion are operative among the stars and in our daily, terrestrial experience. Thus, a pair of stars, which may be thousands of light years away from us, revolving about their common centre of gravity, obey the same laws that we are familiar with in the revolution of the moon around the earth.

So that, while there is no exchange of material, nor a common source from which all the material of the stars has been drawn, there is evidently an all-pervading power which, in each star, operates to form and develop the same kind of material; there is evidently an all-pervading law which orders and controls that material after it has been formed. So we reach the conception of a power, omnipresent among the stars, bridging the almost infinite spaces between them, a power which generates or moulds substance and which manifests law; a power invisible and intangible, known only through its manifestations.

This is, in a measure, a physical image of the Logos; we can think of the Logos, the Oversoul, as having the same character; an immense, invisible power, manifesting being, manifesting spiritual life and light. The word "Oversoul" appears to have been created in English by Emerson who, knowingly or unknowingly, translated the Sanskrit term, Adhi-Atma, Over-Soul, quite literally. Emerson's Oversoul exhibits one side of what we have agreed to call the Logos: "There is one mind common to all individual men. Every man is an inlet to the same and to all of the same." To the Oversoul he traces back the high intuitions, the noble qualities of mind and heart that reveal themselves in the life and works of man; it is the source of that light which lighteth everyone who cometh into the world, which unfolds itself in the heart and brings forth flowers of beauty, of wisdom, of holiness.

We think of the Logos as being the Oversoul in this sense, but also as being much more; not only the source and reservoir and sum total of all consciousness,—consciousness of beauty, consciousness of truth, consciousness of goodness; not only the reservoir of all intelligence, but the reservoir of all force and all substance likewise; and, most vital to us, the reservoir of our selves, the undivided source from which each one of us ultimately came, the undivided home to which each one of us shall ultimately return. So we trace our path from unity to diversity, from the One to the many. We are innumerable units of mankind, infinitely various, with countless gifts, possibilities, potentialities; all potentially immortal, all potentially omniscient, all potentially omnipotent. Yet this endless diversity ever holds within it the fundamental unity; the indwelling unity of life is from eternity to eternity.

We have come forth from the Oversoul through many experiences, all educative, all tending to develop in us something more of our divinity, bringing us nearer to our goal of omniscience and omnipotence, leading us toward the home whence we began our journey. And just because we all come from the same source and are all children of the same Oversoul, because of this, the bond between us is indissoluble. The bond between our spiritual natures is not simply derived from the Oversoul; it is the Oversoul itself, the one eternal, immortal, everlasting power. And, because of that bond between us, our return will be, not a lonely liberation, but a collective home-coming. In the spiritual sense we are an undivided and indivisible family.

For this reason, The Theosophical Society from its inception has held as its fundamental principle, its first object, the formation of the nucleus of a Universal Brotherhood of humanity; to bring into effect in the visible world, in the world of heart and spirit, that unity which already is, from eternity, in the Oversoul, and thus to conform to the everlasting Reality. So we may describe our purpose and our ideal in two phrases: the spiritual fatherhood of God, in the sense of the living Oversoul; and the spiritual brotherhood of man, in the sense of the union of our spiritual natures.

Every image of Divinity, whether in words or visible forms, that has been framed by the heart or mind or hand of man, draws on the Oversoul as its source, and expresses some power of the Oversoul. Yet we must always dis-

tinguish between the image and the reality; we must remember that every image, whether verbal or visible, reflects our limitations, and tends to impose these limitations on our thought of the Oversoul. Take, for instance, the Hindu image of the Lord of Hosts, the god Ganesha. He has a human body, as he sits cross-legged on his cushion, he has four arms, and holds a symbolic object in each of his four hands; he has an elephant's head and trunk; and, for some reason that I have not been able to penetrate, he wears a handsomely embroidered cap with a conical top. Everything in that image is significant. Beneath his feet is the figure of a rat in low relief, the symbol of devouring Time, which consumes human lives. But god Ganesha is above Time. In one hand he holds a lotus bud, the symbol of the unrevealed beauty of the soul. The elephant's trunk signifies the power which students of Theosophy call Buddhi, which is at once divine intelligence and spiritual will, because the trunk is at the same time an organ of perception and of action. So this quaint deity has his profound meaning.

Yet, if we were to say that the Oversoul is an elephant with four arms, or if, like the Rig Veda, we were to say that the Oversoul has a thousand heads, this would be symbolically, but not literally true! These are restrictions, distortions, of the illimitable reality. Man the creature impresses his own limitations on all that he creates. All symbols may be helpful; no symbol expresses the ultimate truth.

So we have used the phrase, "the spiritual fatherhood of God" knowing that it is a symbol, with a symbol's limitations, because it expresses in few words the meaning we wish to convey. This is true also of the other phrase, "the spiritual brotherhood of man." It does not mean what is called the herd consciousness, though herds of wild cattle or deer might, perhaps, teach human beings useful lessons in conduct and manners. Fortunately for our pride, the "lower animals" cannot express what they think of mankind. If they could speak their minds, many of them would never question the existence of personal devils. Our relation to the animals is one of the things for which we shall have, one day, to render an account before the throne of justice, and the account will be a heavy one.

Universal Brotherhood does not mean, for us, the herd consciousness, nor is it, as in Soviet Russia, a brotherhood of greed and spoliation. It is a spiritual brotherhood; and, before we can enter it in a real sense, we must lose ourselves.

The main thought of Theosophy may, therefore, be thus expressed: the manifestation of unity in diversity, and the return from diversity to unity; the spiritual fatherhood of God, and the spiritual brotherhood of man. So our fundamental principles are reasonable, intelligible, philosophical and, let us hope, inspiring and illuminating. They carry a message of light, of joy, of everlasting life.

Our method, as students of Theosophy, may be summed up in four words: sacrifice, service, study, self-surrender.

Sacrifice: in this sense,—the sacrifice of the unreal self, the "usurper," in

order that the real self may be enthroned. Homer tells of two warriors, Diomede and Glaucus, who meet and exchange armour as a pledge of friendship. One had armour made of bronze, the other had armour made of gold. Diomede, who gave up the bronze armour and received in exchange the golden armour, made the kind of sacrifice we have in mind: bronze for gold, the value of nine oxen for the value of a hundred oxen; the sacrifice of an unreal self, in order that the real self, the true representation and ray of the Oversoul, may become once more the king of our life.

Service: essentially necessary, not to be dispensed with, since we are all spiritually one in the Oversoul, all making the same journey. It is our destiny to bring every one of our brothers to recognize in himself that immortal life, to open his eyes to that splendid light; in this sense, service. But, for those who perceive the tremendous reality of the Oversoul, its potentiality in each of us, it is a service which becomes a passion. Feeling the pressure of that infinite potency in our hearts, catching the gleam of that light through the golden gates, how could we be other than stirred in heart, eager that our friends, our brothers, our other selves, should share that heritage? In the Sankhya Sutras of Kapila there is a parable, perhaps three thousand years old, of the prince who did not know he was a prince. We are as the prince in the fable. Let us imagine, then, a family of young princes who had been reared in ignorance of their birth in a remote forest, under the greenwood tree, in poverty, loneliness, hardship. Then let us suppose that one of the brothers should one day go forth, and by accident learn that his family was the royal house of the land. Think of his eagerness, his enthusiasm, as he goes home to his brothers and sisters, to carry to them this wonderful news. That is the spirit of our service, a service enkindled with a divine light.

Study: study of what? Study of the work of the Oversoul, the record of the Oversoul, as written down by those who have caught something of its light; yet not in the exclusive sense of the holy and splendid scriptures of the world, but rather of all works of the Oversoul, without exception. Every person, every incident, every substance is the Oversoul made manifest in one or another way. It is the parable of the hidden treasure as told in the Upanishads; the owner of the field in which the treasure is buried walks over it day by day, not knowing it is there. This is a symbol of our study; but we know that the treasure is there. Therefore, if we follow this method of study, our Theosophy will in no long time bring to each of us this somewhat strange reward: the glorification of the commonplace, the illumination of the deadly dull. If every commonplace fact and person be a projection of the Oversoul, then we are in the midst of treasures, not buried deep, easily to be unearthed. Here is the redemption of life from its sordid dulness, the illumination of the deadly dull by the light that shines at the back of the heavens. This is one of our rewards.

Self-surrender: to what? To take again the phrase already used: self-surrender to our heavenly Father, to the Oversoul itself. Self-surrender on these terms: that I shall exchange my limitations, my faults, my weaknesses, my

sins, for all that the Oversoul has and is. Each one of us is "an entry to the same and to all of the same," each of us is heir to the whole estate. When we stand together beneath the stars, my seeing does not conflict with yours; we can both see all the stars. So with the Oversoul; all of heaven is for each of us. Self-surrender in this sense; and, to quote from a more recent scripture, having made the surrender, we shall thank God we are rid of a knave. That is a fair and graphic image of the lower self, which is surrendered.

How come we to hold these ideals, to have within our reach this splendid view of the universe and of life? The answer is really the heart of the matter: because we have learned them from the Masters of Wisdom, who have already attained. They speak for the Oversoul and as the Oversoul. But no one should take a statement like this on trust; let him rather try it out, follow up the clues, seek the hidden treasure. We really know what we have verified ourselves, and, when we know in this way, we know that we know.

We think of the Masters of Wisdom as at one with the Oversoul, and therefore at one with each other and with the soul of humanity; they do not speak of themselves as a body of Masters, but as a Brotherhood, the only real brotherhood in the world, the only brotherhood whose members have fully realized that each is the Oversoul and all of the Oversoul; Masters in that sense, Brothers for that reason. Because they are one with that Oversoul which is the essential being of each of us, because they have made themselves one with the light which lightens every man that comes into the world, therefore, as their heritage and reward, they have won the power to enter every human heart that is not barred to them, to illumine every human soul that is not darkened against them. Potentially, therefore, the Masters have a limitless power of beneficence, in virtue of their oneness with the Oversoul. They have made the surrender; they have gained the gift of distributing among mankind the blessings, the hidden treasures, which the Oversoul is so ready to impart.

Under our Constitution, I may not speak for The Theosophical Society as such; but, as a student of Theosophy, I have the right to form and express an opinion. I believe, then, that, if The Theosophical Society has a mission, it is this: To persuade mankind to break down the doors which we build against the divine light and power of the Masters, to induce mankind to search for the hidden treasures which are so near the surface.

What stands in the way? Fantasies, dreams, nothing else. We wage with phantoms an unprofitable strife. So we would say to those who will listen: Consider your life; in it, perhaps, are some things of promise and of beauty, together with much that is drab. Instead of being content with so little, why not seek more? It is a big universe; why not take more of it?—not for self, since there can be no true taking until self be conquered. That self-centred focus of being is a phantom, the leader of the other phantoms. Not long ago, we were discussing an odd phrase used in Westmoreland, to describe one who has a villainous temper. Such a man is called the "ridden one"—ridden by the devil. Was not Sinbad the sailor in a like position? But Sinbad did not think that the Old Man of the Sea was a treasure, to be

guarded at all costs; he was a heathen Oriental, and was gifted with good sense. But too many of us cherish the delusion that the old man of the sea, who is perched on our shoulders, with his feet twisted round our throats, is a most precious possession. Considered in the white light of truth, it is a strange fantasy that the self-engrossed egotism is not only to be tolerated, but is to be loaded with gifts. Until the old man of the sea returns precipitately to the sea, there will be no finding of treasures, there will be no real light. One of the Sufi poems beautifully expresses this, when the Higher Self says to the lower: "The house will not hold Me and thee."

So the Masters are those who have sacrificed and attained, who have risen, step by step, to finer and finer vestures, each endowed with higher and nobler powers; the Masters have risen to oneness with the Oversoul. That is the true Nirvana, the great liberation; in the highest sense, that is the salvation of the soul. And they come back to us bringing gifts: as much of wisdom as we can draw into our small minds; as much beneficence as we can find room for in our narrow hearts; and with the insistence born of their great generosity, that, as we freely receive, we shall freely give.

The Masters come to us, therefore, with these gifts, and with the gift of a radiant hope. Think of what humanity is, feverishly engrossed in manifold activities, fascinated by them day by day, yet on the whole, commonplace, limited, dull. Then think of what it might be,—let us say, rather, what it shall be, what we shall contribute to make it, if we give ourselves, all that we are, all that we can be. Then, on the principle announced many centuries ago, that the little leaven leaveneth the whole lump, we may begin a transformation of humanity from sordid commonplace to a splendour that archangels might well envy.

All human existence is, to a greater or less degree, a projection of Calvary, and you can choose between the nails, the gall, and the lance. But it is also the wrong side of a tapestry, the right side of which escapes our eyes of flesh. Patience! Things will become luminously clear.—LÉON DAUDET.

ONE THING NOT OBSERVED ON FIFTH AVENUE

IN the last number of the "Screen of Time," there is a sad tale of a faint-hearted contributor who was offered an opportunity for a fine display of heroism. Poor soul! He showed the white feather instead. That was, of course, a mistake; white feathers and heroism have nothing in common. Just the same, I think that the Maid-of-all-Work was rather severe with him, forgetting his extreme youth and consequent inexperience. It *was* a tough knot which he was invited to untie. While allowing for this, I have, none the less, a very low opinion of him. I can speak candidly since I know him well,—I may even claim to know him as well as I do myself. Certainly, as is hinted, he lost his chance; perhaps, even, he lost his job; he may never again be invited to contribute anything to the QUARTERLY. It is not my intention, however, to take up the cudgels on his behalf; my friend of the white feather must look after himself; but I have a word or two of my own to offer, though I shall not approach the subject in just the way suggested to him; indeed, I consider that particular approach to have been fairly successfully blocked, if for no other reason than that the Fifth Avenue "differences" which he was so smilingly invited to "observe" and to jot down, were, almost in the same breath (refer to the last "Screen of Time") pronounced of such a tenuous nature as to be observable only to "the microscopic eyes of God." Is it surprising, I ask you, that, under these conditions, the unfortunate contributor had an attack of "nerves"? I have often noticed that a child who is trying to describe a sight or an experience, finds it easier to do so by telling you that what he has just seen and felt is *unlike* something else which he has seen and felt on some former occasion. Had my friend the contributor (being so youthful) approached the sights of Fifth Avenue from this angle, he might, perhaps, have been more successful, for by a process of judicious rejection one may sometimes unearth unexpected treasures which otherwise would have remained buried. For example, not finding one's ideal of life realized in the present sights and sounds, one turns away from these and sets to work, assisted by this process of rejection, to rebuild, in the imagination, a kind of symbolic Fifth Avenue, a Fifth Avenue which *should* exist, and which, once upon a time (though perhaps not actually as Fifth Avenue) *did* exist.

Once upon a time, therefore (now so long ago does it seem, that even the pictures of it reflected in the astral light might well be dimmed), there pulsed a life which had an organic reality. Real men and real women lived in those days; real interests (because *blending* of interest makes for reality) filled their lives. Great destinies, great hopes were in the air; great loves, great hates, drawing closer the ties of national life, or purging from its midst what was

inimical to it. In those days, America was still sufficiently the "Old World" to have preserved some of the Old World traditions,—allegiance, unity. The organic whole was what men thought of then, and personal destiny was not the all-consuming ideal as it is now. That is the crux of the matter, and what one notices most, while watching the people of to-day swarming on Fifth Avenue, is the lack of a *common purpose.* This does not mean that, speaking generally, there is no purpose common to them all; unfortunately there is such, and that purpose would seem to be the getting of money, but each for himself,—a separating, not a unifying process. That is what they have come for, these hordes of people from over-seas,—to make money, *each for himself.* If they could have made money in China more easily than they could here, to China they would have swept; love of America was not the power which drew them from their home towns and countrysides. So they come and swarm on Fifth Avenue, where the gilt edges of life are supposed to glitter, outnumbering, it would seem, the "old stock" which, alas, swarms there too, but which is now largely unmindful of its inheritance from a vivid past; unmindful of the days when men and women worked for the common weal.

In the Old World, in spite of the Red element, and underneath all industrial upheavals, there still exists something of a common purpose in most of the countries one visits. National roots have had the time to pierce deeply into the soil, and national life is real. Through long centuries of service to the common cause, the heart has become involved, not merely the purse. If one looks at the crowds passing along the streets of London or of Paris, one feels that one is looking at a *whole,* not at the self-separated fragments of what should be a whole; one is in some subtile, indefinable way conscious of a vital nucleus of common purpose, deep underneath a possibly stormy surface,—but where will you find this in the motley, self-engrossed crowd on Fifth Avenue? An Englishman is always English, a Frenchman bears the hall-mark of France, but what, in Heaven's name, is an American? Even the people of the "old stock,"—what has become of their proud traditions, and how does one recognize them to-day? Do they, forsooth, remember a high calling and the obligation of class? Have they any sense of the whole, regardless, each one, of personal success? They are being driven from their Fifth Avenue by these very hordes from over-seas, for whom they have a kind of contempt mixed with a secret fear; but does that teach them to turn to better living? Perhaps the Ancient Roman bestowed the same uncomprehending stare upon the first invading Goths whom he chanced to meet engaged in taking a constitutional on the Capitoline Hill, that some of us to-day bestow on these modern invaders. But the Ancient Roman, intent on the pleasure of the moment, did nothing about it, and neither do we,—he continued the easy, down-hill road, and so, it would seem, are doing many of us; each continues his search for material wealth, each for himself.

The old days would appear to be gone, the days when real men and real women lived real lives, long, long ago. Energetic times were they, wholesome too. "There were the honest days in which every woman stayed at home, read the

Bible and wore pockets,—ay, and that of a goodly size." There were the honest days when it could be written of a man called suddenly to face a public danger: "Thus, armed at all points, with grisly war depicted in each feature, his very cocked hat assuming an air of uncommon defiance, he instantly put himself upon the alert. . . ." Ay, those were *real* days!

Where is the romance of those old times? Where has it gone? Where is the spirit of '75, and before? Where in all this crowd of self-seeking, self-indulgent people, shall we find a Nathan Hale, lamenting that he has but one life to offer to his cause? Where is there to be seen, among all these be-painted and be-varnished women, a gentle Mary Dyer, gentle, yet able to meet unflinching a shameful death on the gibbet, because she loves her faith better than she loves her life? Where, in this great mass of heedless human beings, dulled and stupefied by the comfort and ease of material wealth, is there to be found the dash and daring of a Paul Revere, ready at an instant's notice to hurl himself into the saddle and away,—away, galloping, galloping through the night, calling to loyal hearts: "To arms! The enemy is on the march!"

> "A hurry of hoofs in the village street,
> A shape in the moonlight, a bulk in the dark,
> And beneath, from the pebbles, in passing, a spark
> Struck out by a steed flying fearless and fleet:
> That was all! And yet, through the gloom and the light,
> The fate of a nation was riding that night;
> And the spark struck out by that steed, in his flight,
> Kindled the land into flame with its heat."

Not all the "schoolroom eloquence" of generations will have the power to dim the burning romance of those times. Where has it gone? One of the motley crowd on Fifth Avenue will ask: "Are you forgetting the spirit of the Great War?" To which will be answered: "If you ever felt it, are *you* remembering it?" I think there would fall a silence.

Fortunately, though, some of us know that our Paul Reveres still live; that our Mary Dyers and Nathan Hales are still among us,—but they do not choose to flaunt in the blaze of Fifth Avenue. Somewhere, unseen, they are working, biding their time, and when the moment strikes we shall know that they *are* here, and we shall thank God for that knowledge. "The fate of a nation was riding that night,"—a greater fate than most of us can possibly realize may be at stake even now, this very minute, in the Inner World; the fate of something so vastly greater than a nation that it can hardly be grasped at all even in the imagination; a fate which hangs upon that ceaseless, unseen warfare of which we have read many times. Are we ready? Shall we hear the cry of Paul Revere as he plunges through the darkness, as he halts for a brief moment beneath our windows (the windows of our souls) calling: "Up! Up! To arms! The enemy is on the march!" Or shall we find that our ears have become so dulled by self-indulgence and ease, that we miss that call, or worse

still, that we do not instantly spring forward to answer it? There is a sentence from a book that I read once, which comes back to me now as I write. It was a history of early times, dealing with what should have been an important migration. "But the greater number remained behind, awaiting a later opportunity." Is that what is going to happen to some of us? God forbid! No opportunity comes twice, so may we be ready to answer the *first* call, and that instantly. "If they want war it may as well begin here," they said at Lexington that April day in '75. Oh, brave words! What a splendid call to battle! Can *we* find a better?

Meanwhile there is, at least, one sane spot left on Fifth Avenue, a spot which one loves because of the children. This is a sunny enclosure around a church, unbeautiful in itself, yet beautiful because of the many simple joys which are found there. Here, on a sunny day, are to be seen children of all ages and sizes, with their mothers or nurses; it is a place of reunion, warm on cool days, or where deep shade may be found when the sun is hot; a safe place, railed off from the busy traffic, safe for little people. Here in the late spring, tulip buds unfold their cups, and tiny feathered things come and hop about under the curling green leaves,—I have watched them often as they seemed to be taking shelter there from the hot sun, or from the soft patter of the rain. They are only sparrows, but the chirp even of an English sparrow is more grateful to the ear than the clang of an ambulance or the roar of a fire brigade let loose out of hell. Here, too, in the early summer, is real, springing sod for child feet to run over; here is friendly grass, soft and kind to little hands when a sudden fall comes. Then there are strong, protecting buttresses against the church walls, where, at certain times of the day, deep shadows gather, splendid places for hiding in a game of hide-and-seek. Of course, Nurse never thinks of looking behind a buttress to find anyone! The enclosure seems to be open to all, though it never appears to be overcrowded, even on the warm, sunny south side in early spring; yet it is so familiar a spot to young mothers with their children, or to nurses with their charges, that everyone accepts it as a natural *rendez-vous*. Recently someone I know, who had just moved from up-town to lower Fifth Avenue, and who was not yet familiar with the local landmarks, told me that she telephoned to a neighbour one day to ask her how her young baby was. The cook answered the telephone, and in response to the question: "May I speak to Mrs. —, please?" the startling announcement came: "She's not here, ma'am, she's in the graveyard." So it would seem that some of us, living in New York, must needs flee to our graveyards in search of refreshment; yet we dare not, in these times of rapid change, become dependent even upon them, for even graveyards are impermanent; even they pass away.

As, therefore, we go about our days, threading a perilous way along the noisy thoroughfare of daily existence, half blinded by the crowding sights, half deafened by the maddening roar of personal life, shall we remember to listen, —to listen for the Voice, the Call? Shall we be mindful of it when it comes? Who knows when it may sound, and who knows whether it will be trumpet-wise or still as thistle down? God grant that in whatever guise it comes, it may not

fall on heedless ears, but that we may be ready on the instant for the Great Adventure. Often, in the midst of thronging crowds, of hurrying feet and clamorous voices, these words come ringing above the din and tumult, ringing with an insistence which will not be denied:

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

Lest coming suddenly he find you sleeping.

And what I say unto you I say unto all, Watch."

D. A. R.

It is worth every man's while to study the important art of living happily. The world need not be a "vale of tears" unless we ourselves will it to be so. We have the command, to a great extent, over our own lot. At all events, our mind is our own possession; we can cherish happy thoughts there; we can regulate and control our tempers and dispositions to a considerable extent; we can educate ourselves, and bring out the better part of our nature, which in most men is allowed to sleep a deep sleep; we can read good books, cherish pure thoughts, and lead lives of peace, temperance, and virtue, so as to secure the respect of good men, and transmit the blessing of a faithful example to our successors.—SMILES.

A SERMON FOR ST. MARK'S DAY

LOOKING into histories and other books of reference to see what the facts may be in regard to St. Mark, it appears that after his work of evangelizing with Peter and with Paul (who found him "profitable" for the ministry), he went to Egypt and became bishop of Alexandria. That emporium, built by the great constructive genius of Macedon, and named for him, was planned, history informs us, as a meeting point for the thought of the east and the thought of the west. There Mark died, and his repute winning, as the years passed, the veneration it deserved, a great cathedral arose over his tomb, to which came throngs of pilgrims, until, in the 9th century, that Egyptian metropolis, falling from its high estate, became a prey to some wayfaring, adventurous seamen from across the Mediterranean. The new comers scoffed at the notion that the Alexandrians could be sons of the lion-like St. Mark; "These degenerates! his children! let them prove their descent, if they can, for we shall carry the body of the saint to a less unworthy home further north." The Alexandrians were no match for the intruders, and the body of Mark was taken from the cathedral and carried across the sea to some squalid little hovels precariously resting on tidal mud-flats—an unpromising beginning, but later what beauty blossomed there—to Venice! The Venetian historians add that St. Mark, touched by the veneration of the sailors, did actually accept the position they assigned him and became the defender and guardian of the city and its lagoons.

The destiny which Alexandria had not fulfilled thus fell to Venice—that "bride of the Adriatic" was to draw the whole world to her feet, as Wordsworth's well-known sonnet reminds us:

> Once did she hold the gorgeous east in fee,
> And was the bulwark of the west.

Intercourse between Venice and India was of such frequency that a law was enacted, requiring all travellers who departed eastward to bring with them when they returned "from the wealth of Ormus and of Ind," some treasure for the new cathedral that was now rising over St. Mark's second tomb. They came, those undaunted travellers, with their prizes of ivory and lapis and alabaster, and these the builders fashioned into the most precious temple (so Ruskin thinks) ever erected by man.

So far the historians instruct us, and their information is of interest, but they do not explain just what is meant by the words "a meeting place for the thought of the east and the thought of the west." Is the meaning so obvious that all but the casual reader perceive it, or is the statement one of those well sounding but somewhat vague phrases which writer copies from

writer, without clearly understanding its purport? It sounds well, certainly —but just what, exactly, does it mean? Does it mean an actual geographical spot accessible without too great difficulty to Europe as well as to Asia? If so, what city or state has undertaken the task which Venice in turn was able to discharge no better than Alexandria had done? We are reduced to guessing—not a satisfactory mode of gaining knowledge, but sometimes the only method left open to us.

So a guess is made and a query is raised: are those words about a meeting point for the east and the west to be interpreted literally as designating locality, or do they instead suggest an attitude of mind which alone makes possible the coming together of those whose approach to truth is as far asunder as east is from west? Is that attitude of mind and heart what Walter Scott has pictured in his novel, *Old Mortality?*

Scott tells a story of the last years of James II, when that ill-advised monarch's swerve into the Roman Church, and his subsequent imprudence, had greatly embarrassed his people. As was to be expected, some of the Scotch Presbyterians, unable to endure the Roman peril, broke into insurrection, while many of the Established Church families, though Protestant, and regretting the King's defection, felt the obligations of loyalty in no degree relaxed. The question at stake then was not a matter of clear cut right and wrong (as it was in the World War), but a matter of different opinions as to the better course in a debatable crisis. The story centres around two young men, Evandale, a man of authority with the Episcopal or King's party, and Morton, the ablest of the Presbyterians. To test their manliness, and the fidelity of both to principle, Scott represents them as personal rivals—they are suitors to the same lady; but the personal claims are disposed of very early in the story, when Morton lends his horse to Evandale (his competitor at a shooting match) and shortly after, the insurrection gaining ground, Evandale becomes the arbiter of Morton's fate—he can have his rival removed for ever from his path, or he can spare his life. Needless to say a right choice is made, and thenceforth the story is a struggle between the two men as to which shall outdo the other in generosity,—in the course of which magnanimous contest the two men learn to understand one another; they become fast friends, and, though holding without compromise to his own view, each perceives that the other man's view is not only justifiable, but that it in a sense completes his own. Artist as he is, Scott contrasts these open-minded and noble men with the fanatics and half-fanatics in their respective parties—short-visioned combatants who have taken a narrow view of the issue at stake and have so blurred it with personal feelings that they lose, not only their common-sense, manners and humane instincts, but, to a noticeable degree, even their sanity. Finally, to save Morton from his half-mad Presbyterian followers who repudiate so unbloodthirsty a leader, Evandale procures his banishment from Scotland, and sends the banished man (to whom ample funds have been supplied) with letters to William, Prince of Orange. Even the loyalists see at last no escape from the impasse into which King

James had led them, save through the intervention of a foreign Protestant Prince. Thus do Morton and Evandale, from opposition in the field, meet in co-operation for the establishment of the right. Strangers, when the story opens, they began by being true, each to his instinct as a gentleman, and from that fundamental fidelity, there developed understanding, sympathy and friendship.

Is the attitude suggested by that story a possible interpretation of the idea about east meeting west? Other questions arise out of the use of this illustration—as, for example, why an explanation was sought in the domain of fiction rather than from history, and what may have led Scott to the exposition of such a theme?

The fading glory of Alexandria and of Venice ("a ghost upon the sands of the sea," as Ruskin pictured it) might lead one to infer that, save in a rather external sense, they did not fulfil their real end. What has taken their place? Where is the spot or the spiritual milieu in which sundered east and west may unite for the exaltation of truth? Perhaps a question should be asked that may appear extreme, namely: Has such an attitude of heart and mind ever existed on earth—has it been embodied and brought down from the plane of ideals as historical fact? Its existence as an ideal would indicate that an artist might be able to apprehend it, by his imagination, and, thus catching it, to reflect it with more or less fidelity. Scott was a man of probity. At a time of acute crisis, when legal formalities offered him a refuge from the suffering and strain consequent upon debt, he refused the shelter of such an evasion, believing himself morally responsible for the debts that had been incurred. The imagination of a man thus honest would be likely to reflect the higher truths of life, seeing that what the imagination mirrors is dependent upon the direction toward which attention is, predominantly, turned.

Artists, whether great or minor, often give us an echo or attenuation of things that take place in the real world, led to the entrance of that world as they are, by their faculty of seeing more than the outermost rind of sensible objects. To most people, a primrose by the river brink is a primrose and nothing more, just as an event in history is a hard fact that suggests nothing beyond itself. Some artists see further: to them every object and event, whether in the outer or in the mental world, is twofold; it is not only what it presents itself to be to the eye or mind, but it is also a gateway opening into the inner world of the saints and angels; in truth, every object is nothing less than what has been called the Gates of Gold—double hinged gates that stand where the way opens from the world of sense into the world of spirit. Disciples enter within those Gates and by so doing confer immeasurable benefits upon humanity, but entrance places a great gap between them and the mass of men. Artists and poets, though they approach the Gates of Gold, do not as a rule enter them; yet even that approach withdraws them in some measure from the common aims of their fellows, though very far less than disciples are withdrawn. Poets and artists on the other hand, because less withdrawn, remain in direct touch with a wider circle of humanity than do dis-

ciples, though the wider reach of their appeal diminishes its intensity. The poets find the Gates of ravishing beauty, and pause there, listening attentively to the wondrous sounds within. Presently, entranced by the heavenly harmony, they begin to hum in unison with it, straining to catch and hold the melody that afterwards they may sing it to their own world, fitting into that rhythm words of their own devising. That is the method of composition with the mystical authors; in Wordsworth, for example, it is not so much his words (often as bare as a barn) that convey his impressions, as it is the Voice of the Silence making itself felt as music to which his words are only an accompaniment. So likewise with Scott—the objects which held his attention were chivalrous deeds, deeds of heroism and generosity, dotting like oases the desert of life. Such acts were to Scott what natural objects were to Wordsworth, precious in and of themselves, and also because, as Gates of Gold, they opened into a fairer world. Gazing through those Gates, Scott apprehended certain truths of that inner world; he perceived that courage and magnanimity and courtesy are there habitual, not spasmodic, and he endeavoured to pass back his discoveries to a matter-of-fact world which very much needed the inspiration he could give. As clothing for the laws of the inner world, he invented plots and characters which form as it were a body through which those laws may manifest. Thus, in *Old Mortality*, the principal fact seems to be that the spiritual plane is marked by an attitude not merely of tolerance on the part of those whose views differ, but of mutual understanding and helpfulness, each individual contributing his thread toward the great fabric of truth; a story of the period of James II is merely secondary and incidental as an illustration of that theme. Certain critics might say that Scott idealizes life; on the contrary, he merely shows that the habits of the spiritual plane are accessible even to men in this world, if they will accept their unspeakable privilege of making real on earth, a standard of thought and conduct which as yet is mainly ideal, since it comes to expression on earth only on the rare occasions when men are, for a moment, raised above their ordinary consciousness, and act in accordance with a higher code.

May we then think of this meeting point for east and west as an ideal in the mind of Christ, an ideal which He may have commissioned St. Mark to manifest? May we not give certain credence to the legends, and think of St. Mark as trying to execute the commission, first at Alexandria, and later at Venice? Alexandria failed him, Venice failed him! What an opportunity their failure brings to the New World, to America! how splendid if in this very city of New York where all the ends of the earth seem to have come together—north and south as well as east and west—St. Mark might finally see his task accomplished! "That we may be established in the truth of the holy Gospel." "The Truth!" as large as the universe! Precious indeed should a man hold the tiny fragment of it lodged within him, for there is nothing higher than Truth; but can he hope to increase his treasure by cramping it within his hand? Is there any way to enlarge one's own perception other than by eager welcome to the views of fellow-travellers? Through such conduct—a warm reception of truth wherever found (truth, not error)—the old prayer for St. Mark's Day might be answered—we might at last find ourselves established in the truth of the holy Gospel, and St. Mark's task—the old ideal of a meeting place for east and west—would be brought nearer to realization.

C. C. Clark.

CHHANDOGYA UPANISHAD

PART VII. SECTIONS 1–26

SANATKUMARA AND NARADA

TWO of the greatest and most mysterious personages in the Indian tradition are the central figures in this story. The Upanishad text gives no clue as to why they are chosen; nor does the Commentary attributed to Shankaracharya greatly help us, beyond giving to Narada the title of Deva-Rishi, Divine Seer. But we may learn from the Puranas, and from *The Secret Doctrine*, which has much to say of profound interest regarding them, that Sanatkumara is one of the seven Mind-born Sons of Brahma; one of the seven Dhyan Chohans or Planetary Spirits, who stand at the head of the seven spiritual rays proceeding from the Logos; the rays on which all souls and all lives are ranged according to their several natures. Narada, the Deva Rishi, is incarnated in the earliest human races, and appears again and again, presiding over great and significant spiritual events in the life of mankind, as, for example, the incarnation of Krishna as Avatar. Narada appears to be the type of the Master, or of the Lodge of Masters, above whom is the Host of the Dhyan Chohan.

But Narada appears also to have a more general character, and to represent the seeking, aspiring spirit in all mankind, rising in spiritual longing toward the Lodge and the Host, and from them seeking spiritual life and light. For all mankind he says: "I have heard that he who knows the Soul crosses beyond sorrow, but I am one who sorrows."

If, then, this dialogue represents the aspiring soul of man seeking and receiving wisdom from the Lodge, the heavenly Host, we might justly expect to find in it a summary of all wisdom, so far as wisdom may be put into words. At first sight, we do not find this, but rather an ascending ladder of powers, or faculties, or principles, the relations of which are not very clear, and are sometimes altogether obscure. But, as we look deeper, and brood over them, something like order begins to reveal itself among them.

There are in all twenty-three powers and principles in what we have called the ascending ladder; it would seem that they may be divided into three groups, the first group of eight being Name, Voice, Mind, Will, Imagination, Meditation, Discernment, Power; each being, in all likelihood, a symbol with several meanings. When Narada recites the sum of those things which he already knows, a sum which in fact includes all human knowledge, science, philosophy, practical life, and the arts of beauty, which the Commentary explains as comprising music, dancing and painting, Sanatkumara answers that all these things are Name only; the Vedas and the sciences are made up of words,

words only. But words are definite forms of sound, and it seems that Name here stands not only for formed words but for all defined and concrete forms on the planes of manifestation. So with the next term in the series, Voice; besides being the immediate power which calls words into being, it seems to stand for the constructive powers which call all forms into being; for example, those powers in the germ plasm of the seed which give shape and form to the plant or animal. Then, coming back to the power of speech in man, the great Teacher says that Mind is beyond Voice, since all speech is an expression of the Mind, in which arises the form of the word before it is embodied in sound, in speech. And it would seem that, in the case of the germ plasm, there must be a similar antecedent stage, the potentiality or abstraction of the plant before it is expressed and manifested in a physical form. To go back again to man, we know by experience that, when we form a thought to be uttered in speech there is an element of exertion, of effort; we exert ourselves to think, just as we exert ourselves to climb a hill. Therefore Will is beyond Mind. And so, in the manifestation of the potentiality of the germ plasm in the growth of a plant, there is, beyond the abstract form, the driving power which pushes the plant out from the seed and up from the ground, a force which closely resembles Will. But we can will only what we can imagine, therefore Imagination is beyond Will; and, as we have been told, Imagination can add to Will marvellous effectiveness and power. But, in order that Imagination may be effective, it must be made fruitful by Meditation, that brooding power of which the symbol is fructifying heat. And, as the effective brooding of the bird is made manifest by the hatching of nestlings, so, says the Commentary, "Meditation is known by its fruit." But in all imagining, made effective by Meditation, there is choice, selection of this and rejection of that, as a landscape painter may turn from one scene and take another for his picture. So beyond Meditation there is Discernment, that activity of Buddhi which forms a judgment. Finally, above all, and the source of all, is the Power which brings them into being. So for our human powers and for the powers in all life of which our human powers are but one manifestation, we can find a clue for the order in which they are recited here by Sanatkumara.

Then we come to the second group of eight, Food, Waters, Radiance, shining Ether, Memory, Hope, Life, Truth. The first four are evidently cosmic principles or elements, which have been considered in earlier parts of this Upanishad. But we may well believe that the second four are also cosmic principles: Memory and Hope may be the backward-looking and forward-looking powers of the Logos, which sum up the past and project it into the future. Life and Truth may well stand for the Logos itself, manifest and unmanifest; the eternal Truth made manifest in Life.

Seven powers or principles remain, all powers of the Soul: Discernment, Thought, Faith, Steadfastness, Happiness, and the two powers called the Great and the Soul, the Great corresponding to Mahat, and the Soul being Atma, the supreme, universal Self of all beings.

This is but an outline, a suggestion of the fulness of meaning that may be

found in this teaching, through the right use of discernment and brooding meditation. And, when we come to sum the matter up, it would seem that in a certain sense this teaching does include the whole of wisdom, potentially, not fully revealed.

Much light may be added by a study of other parts of the Upanishads. Take this, for example: "When he sees no other, hears no other, discerns no other, that is the Great"; and compare this passage of the *Brihad Aranyaka:* "The Spirit sees not; yet seeing not, he sees. For the energy that dwelt in sight cannot cease, because it is everlasting. But there is no other besides the Spirit, or separate from him, for him to see. . . . The Spirit hears not; yet hearing not, he hears. For the energy that dwelt in hearing cannot cease, because it is everlasting. But there is nothing else besides the Spirit, or separate from him, for him to hear. . . . For only where there is separation may one see another, may one taste another, may one speak to another, may one hear another, may one think of another, may one touch another, may one know another. But the one Seer is undivided, like pure water. This, O king, is the world of the Eternal. This is the highest path. This is the highest treasure. This is the highest world. This is the highest bliss. All beings live on the fragments of this bliss."

The Teaching of Sanatkumara

"Teach me, Master!" Saying this, Narada came as a pupil to Sanatkumara.

"Come to me with what thou knowest; then I shall tell thee that which is beyond that"; thus he answered.

"The Rig Veda I know, Master, the Yajur Veda, the Sama Veda, and the Atharva as fourth; the histories and ancient lore as fifth; the science of the Vedas; what concerns the Fathers; the study of numbers; divine events; the knowledge of periods of time; philosophical reasoning; the rules of conduct; the science of the bright powers; the science of the Eternal; the science of those who have passed from life; the science of battle; the science of the stars; the lore of serpents; the arts of beauty; this, Master, I know! So, Master, I am a knower of the magical chants, but not a knower of the supreme Self, the Soul. For I have heard, Master, from those who are like unto thee, that he who knows the Soul crosses beyond sorrow; but I, Master, am one who sorrows; therefore, may the Master cause me to cross to the further shore of sorrow!"

To him he answered: "Whatever thou hast learned, that, verily, is but Name; for these are but Name: the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva as fourth; the histories and ancient lore as fifth; the science of the Vedas; what concerns the Fathers; the study of numbers; divine events; the knowledge of periods of time; philosophical reasoning; the rules of conduct; the science of the bright powers; the science of the Eternal; the science of those who have passed from life; the science of battle; the science of the stars; the lore of serpents; the arts of beauty. This is but Name. Do

thou reverence Name. He who reverences Name as the Eternal, as far as is the reach of Name, so far is he lord of his desires who reverences Name as the Eternal."

"Master, is there aught beyond Name?"

"Verily, there is that beyond Name."

"May the Master declare that to me!"

"Voice verily, is beyond Name. For Voice makes known the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva as fourth; the histories and ancient lore as fifth; the science of the Vedas; what concerns the Fathers; the study of numbers; divine events; the knowledge of periods of time; philosophical reasoning; the rules of conduct; the science of the bright powers; the science of the Eternal; the science of those who have passed from life; the science of battle; the science of the stars; the lore of serpents; the arts of beauty; and also heaven and earth, the air, shining ether, water and fire, the bright powers and mankind; beasts and birds, herbs and trees, lords of the forest, all living things down to worms, butterflies and ants; the law of right and what is against the law; truth and untruth; good and evil; that which delights the heart, and that which delights not. If, verily, there were no Voice, neither the law of right nor what is against the law would be made known, nor truth nor untruth, nor good nor evil, nor that which delights the heart or delights not; Voice, verily, makes all this known. Do thou reverence Voice. He who reverences Voice as the Eternal, as far as is the reach of Voice, so far is he lord of his desires who reverences Voice as the Eternal."

"Master, is there aught beyond Voice?"

"Verily, there is that beyond Voice."

"May the Master declare that to me!"

"Mind, verily, is beyond Voice. For, as the closed fist encompasses two Amalaka fruits, two Kola fruits, two Aksha fruits, so, verily, Mind encompasses Voice and Name. When through Mind he thinks, 'Let me learn the magical chants!' he learns them; 'Let me perform the works!' he performs them; 'Let me desire sons and cattle!' he desires them; 'Let me desire this world and the other world!' he desires them; for the Soul is Mind, the world is Mind, the Eternal is Mind. Do thou reverence Mind. He who reverences Mind as the Eternal, as far as is the reach of Mind, so far is he lord of his desires who reverences Mind as the Eternal."

"Master, is there aught beyond Mind?"

"Verily, there is that beyond Mind."

"May the Master declare that to me!"

"Creative Will, verily, is beyond Mind; for when he exercises Will, he holds in Mind; then he sends forth Voice; he sends it forth in Name; in Name, the magical chants are one; in the magical chants the works are one. They, verily, are made one in Will; Will is their Soul; in Will they stand firm; through Will, heaven and earth came into being; through Will, air and shining ether came into being; through Will, the waters and fire came into being; through the Will of these, rain comes into being; through the Will of rain, food comes into being;

through the Will of food, the lives come into being; through the Will of the lives, the magical chants come into being; through the Will of the magical chants, the works come into being; through the Will of the works, the world comes into being; through the Will of the world, all comes into being. Do thou reverence creative Will. He who reverences Will as the Eternal, attains worlds formed through Will; steadfast, he attains steadfast worlds; established, he attains established worlds; unshaken, he attains unshaken worlds; as far as is the reach of Will, so far is he lord of his desires who reverences Will as the Eternal."

"Master, is there aught beyond Will?"

"Verily, there is that beyond Will."

"May the Master declare that to me!"

"Imagination, verily, is beyond Will; for when he exercises Imagination, then he evokes Will, then he holds in Mind, then he sends forth Voice; he sends it forth in Name; in Name, the magical chants are one; in the magical chants, the works are one. These, verily, become one in Imagination; Imagination is their Soul; in Imagination are they set firm; therefore, if anyone, even though knowing much, is without Imagination, they say of him, 'He is naught; if he knew, if he were wise, he would not be thus without Imagination.' But if anyone, even though not knowing much, is possessed of Imagination, they desire to listen to him. For Imagination is the meeting-place of these; Imagination is the Soul; Imagination is the support. Do thou reverence Imagination. He who reverences Imagination as the Eternal, attains worlds formed through Imagination; steadfast, he attains steadfast worlds; established, he attains established worlds; unshaken, he attains unshaken worlds; as far as is the reach of Imagination, so far is he lord of his desires who reverences Imagination as the Eternal."

"Master, is there aught beyond Imagination?"

"Verily, there is that beyond Imagination."

"May the Master declare that to me!"

"Meditation, verily, is beyond Imagination. The earth meditates, as it were; the mid-space meditates, as it were; heaven meditates, as it were; the waters meditate, as it were; mountains meditate, as it were; the bright powers and men meditate, as it were; therefore, they who, here among men, attain to greatness, are partakers in the reward of Meditation. Those who are small, are quarrelsome, traitors, tale-bearers; but those who are great are partakers in the reward of Meditation. Do thou reverence Meditation. He who reverences Meditation as the Eternal, as far as is the reach of Meditation, so far is he lord of his desires who reverences Meditation as the Eternal."

"Master, is there aught beyond Meditation?"

"Verily, there is that beyond Meditation."

"May the Master declare that to me!"

"Discernment, verily, is beyond Meditation. Through Discernment, he knows the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva as fourth; the histories and ancient lore as fifth; the science of the Vedas; what

concerns the Fathers; the study of numbers; divine events; the knowledge of periods of time; philosophical reasoning; the rules of conduct; the science of the bright powers; the science of the Eternal; the science of those who have passed from life; the science of battle; the science of the stars; the lore of serpents; the arts of beauty; heaven, earth, air, shining ether, the waters, fire, the bright powers and men, beasts and birds, herbs and trees, the lords of the forest, all living things down to worms, butterflies and ants; the law of right and what is against the law; truth and untruth; good and evil; that which delights the heart and that which delights not; food and essence; this world and that world; through discernment, verily, he knows them. Do thou reverence Discernment as the Eternal. He who reverences Discernment as the Eternal, attains the worlds of Discernment, the worlds of Wisdom; as far as is the reach of Discernment, so far is he lord of his desires who reverences Discernment as the Eternal."

"Master, is there aught beyond Discernment?"

"Verily, there is that beyond Discernment."

"May the Master declare that to me!"

"Power, verily, is beyond Discernment; for one man possessing Power causes a hundred men possessing Discernment to tremble. So, when he possesses Power, he becomes one who rises; rising, he becomes one who serves; serving, he becomes a disciple; a disciple, he becomes a seer, he becomes a hearer, he becomes a thinker, he becomes a knower, he becomes a doer, he becomes a discerner. For through Power stands the earth, through Power the mid-space, through Power the heavens, through Power the bright powers and men, through Power beasts and birds, herbs and trees, the lords of the forest, all living things down to the worms, butterflies and ants; through Power the world stands. Do thou reverence Power."

"Master, is there aught beyond Power?"

"Verily, there is that beyond Power."

"May the Master declare that to me!"

"Food, verily, is beyond Power. Therefore, if he should not eat during ten nights, if he should live, he becomes a non-seer, a non-hearer, a non-thinker, a non-knower, a non-doer, a non-discerner; but when Food comes to him, he becomes a seer, he becomes a hearer, he becomes a thinker, he becomes a knower, he becomes a doer, he becomes a discerner. Do thou reverence Food as the Eternal. He who reverences Food as the Eternal, attains worlds rich in Food and Drink. As far as is the reach of Food, so far is he lord of his desires who reverences Food as the Eternal."

"Master, is there aught beyond Food?"

"Verily, there is that which is beyond Food."

"May the Master declare that to me!"

"The Waters, verily, are beyond Food. Therefore, when there is no good rain, the lives sicken: 'Food will become less!' they say. And so, when there is good rain, the lives rejoice: 'Food will become abundant!' they say. The Waters, verily, taking form, become this earth, the mid-space, heaven, the

mountains, the bright powers and men, beasts and birds, herbs and trees, the lords of the forest, all living things down to the worms, butterflies and ants; the Waters taking form become these. Do thou reverence the Waters. He who reverences the Waters as the Eternal, attains all desires, he becomes full of content. As far as is the reach of the Waters, so far is he lord of his desires who reverences the Waters as the Eternal."

"Master, is there aught beyond the Waters?"

"Verily, there is that beyond the Waters."

"Let the Master declare that to me!"

"The Radiance, verily, is beyond the Waters. That, verily, laying hold of the air, heats the shining ether; then they say: 'It is oppressive, it is hot, it will rain.' The Radiance, verily, first showing this, then puts forth the Waters; then, with lightnings flashing up and across, thunderings come. Therefore, they say: 'It lightens, it thunders, it will rain.' The Radiance, first showing this, puts forth the Waters. Do thou reverence the Radiance. He who reverences the Radiance as the Eternal, possesses Radiance, he wins worlds possessing Radiance, luminous, whose darkness is driven away. As far as is the reach of the Radiance, so far is he lord of his desires who reverences the Radiance as the Eternal."

"Master, is there aught beyond the Radiance?"

"Verily, there is that beyond the Radiance."

"May the Master declare that to me!"

"Shining Ether is beyond the Radiance. In shining Ether are both sun and moon, lightning, the starry mansions, fire. Through shining Ether, he calls; through shining Ether, he hears; through shining Ether, he responds; in shining Ether, he finds delight; in shining Ether, he finds not delight; in shining Ether, he is born; into shining Ether, he is born again. Do thou reverence shining Ether. He who reverences shining Ether as the Eternal, wins worlds possessing shining Ether, possessing radiant light, boundless, wide-extending. As far as is the reach of shining Ether, so far is he lord of his desires who reverences shining Ether as the Eternal."

"Master, is there aught beyond shining Ether?"

"Verily, there is that beyond shining Ether."

"May the Master declare that to me!"

"Memory, verily, is beyond shining Ether. For if many should gather together not possessing Memory, they would hear no one, they would not think, they would not discern; for through Memory he discerns his sons, through Memory his cattle. Do thou reverence Memory. He who reverences Memory as the Eternal, as far as is the reach of Memory, so far is he lord of his desires who reverences Memory as the Eternal."

"Master, is there aught beyond Memory?"

"Verily, there is that beyond Memory."

"May the Master declare that to me!"

"Hope, verily, is beyond Memory. Kindled by Hope, verily, he learns the magical chants, he performs the works, he desires sons and cattle, he

desires this world and that. Do thou reverence Hope. He who reverences Hope as the Eternal, by Hope all his desires are enriched, not vain are his expectations. As far as is the reach of Hope, so far is he lord of his desires who reverences Hope as the Eternal."

"Master, is there aught beyond Hope?"

"Verily, there is that beyond Hope."

"May the Master declare that to me!"

"Life, verily, is beyond Hope. As the spokes are set firm in the nave, so in this Life is all set firm; through Life, life goes forward; Life gives life, to life it gives; for Life is father, Life is mother, Life is brother, Life is sister, Life is teacher, Life is the knower of the Eternal. So, if to father, mother, brother, sister, teacher, or knower of the Eternal he has answered aught too harshly, 'Shame on thee!' they say to him, 'thou art a slayer of father, thou art a slayer of mother, thou art a slayer of brother, thou art a slayer of sister, thou art a slayer of teacher, thou art a slayer of a knower of the Eternal!' But if, after life has gone from them, he should thrust them on the pyre with a bar of iron and should burn their bodies to ashes, they would not say to him: 'Thou art a slayer of father, thou art a slayer of mother, thou art a slayer of brother, thou art a slayer of sister, thou art a slayer of teacher, thou art a slayer of a knower of the Eternal!' For Life is all these. He, verily, who sees thus, thinks thus, discerns thus, becomes an excellent speaker. If they should say to him: 'An excellent speaker art thou!' he should say: 'An excellent speaker am I'; he should not deny it. But he is an excellent speaker who through Truth excels in speaking."

"May I, then, Master, through Truth excel in speaking!"

"Truth must be sought and discerned."

"Master, I would discern Truth!"

"If he discerns, he speaks Truth; not without discerning does he speak Truth; discerning, he speaks Truth; Discernment is to be sought and discerned."

"Master, I would seek Discernment!"

"When he thinks, he discerns; not without thinking does he discern; with thinking he discerns; Thought is to be sought and discerned."

"Master, I would know Thought!"

"When he has Faith, he thinks; without Faith, he thinks not; having Faith, he thinks; Faith is to be sought and discerned."

"Master, I would know Faith!"

"When he is steadfast, he has Faith; not without steadfastness can he have Faith; steadfast, he has Faith; Steadfastness is to be sought and discerned."

"Master, I would know Steadfastness !"

"When he does the works, then he is steadfast; not without doing the works is he steadfast; doing the works, verily, he is steadfast; Working, verily, is to be sought and discerned."

"Master, I would know Working !"

"When he gains Happiness, he does the works; not without gaining Hap-

piness does he work; gaining Happiness, verily, he works. Happiness, verily, is to be sought and discerned."

"Master, I would know Happiness !"

"The Great is Happiness; not in the little is Happiness; the Great, verily, is Happiness. The Great is to be sought and discerned."

"Master, I would know the Great!"

"Where he sees no other, hears no other, discerns no other, that is the Great. Where he sees other, hears other, discerns other, that is the little. The Great is immortal. The little is mortal."

"In what, Master, does the Great stand firm?"

"In its own greatness; or, verily, not in greatness. Cattle and horses they call greatness here, elephants and gold, slaves and wives, lands and houses; but I say not so, for each of these is set firm in another. This, verily, is beneath, this is above, this is behind, this is before, this is in the South, this is in the North; this, verily, is all that is.

"Then, from this, the instruction concerning the thought of 'I'; I, verily, beneath, I above, I behind, I before, I in the South, I in the North, I all that is.

"Then, from this, the instruction concerning the supreme Self, the Soul; the Soul, verily, beneath, the Soul above, the Soul behind, the Soul before, the Soul in the South, the Soul in the North, the Soul all that is. So, verily, he, seeing thus, thinking thus, discerning thus, delighting in the Soul, rejoicing in the Soul, wedded to the Soul, joying in the Soul, is self-ruled; in all worlds he is lord of his desires. But they who see otherwise are ruled by another; they are of perishable worlds; in all worlds they win not their desires.

"For him, verily, who sees thus, who thinks thus, who discerns thus, from the Soul is Life, from the Soul is Hope, from the Soul is Memory, from the Soul is the shining Ether, from the Soul is the Radiance, from the Soul are the Waters, from the Soul are evolution and involution, from the Soul is Food, from the Soul is Power, from the Soul is Discernment, from the Soul is Meditation, from the Soul is Imagination, from the Soul is Will, from the Soul is Mind, from the Soul is Voice, from the Soul is Name, from the Soul are the magical chants, from the Soul are the works; from the Soul is all that is."

Then there is this verse:

> The Seer sees not death, sickness, nor any sorrow;
> The Seer sees all, in all ways attaining all.

This is onefold, threefold, fivefold, sevenfold, ninefold, and again it is recorded as elevenfold, a hundred and elevenfold, and also twenty thousand-fold.

In pure food is pure being, in pure being the teaching stands firm, in gaining the teaching, there is a loosing of all knots; him whose stains are wiped away the Master Sanatkumara guides to the shore beyond the darkness; him they call the Warrior, him they call the Warrior.

C. J.

(To be continued)

ON THE SCREEN OF TIME

"WHAT do you think about the General Strike in England?" asked our Visitor (such a convenient visitor).

"That it was the inevitable result of democratic government," the Historian replied promptly. "It is begging the question to say that the outcome was satisfactory, as so many are saying. A man has typhoid fever as the result of a contaminated water supply; he recovers, but leaves his water supply as it was. Then people sit around and congratulate him on his recovery. Next time he deserves to have the plague and erysipelas and pleurisy and scarlet fever, all at once. Narrowly to escape death, and to leave the cause of the disease as active as ever, is as near lunacy as anything I know. Granted that the organism has shown satisfactory powers of resistance,—what of it! Can you subject it to similar strain repeatedly—continuously beneath the surface—without inviting disaster? The fundamental cause of the trouble is that in England, instead of the Cabinet (the Executive) being appointed by their peers, or by the King, they are chosen by the mob and can be thrown out by the mob. This creates demagogues, and puts demagogues in the position which statesmen ought to occupy. What do I mean by a statesman? I mean a patriot who loves his country better than he loves himself; a man of culture who knows the world of which his country is a part; a man who is fearless, experienced in matters of government, and who is himself governed by principle and not by his sense of expediency,—a man whose function it is to govern the mob and not to cater to it. Think of the laws in England which set Trade Unions above the law,—laws passed solely to catch the Labour vote!"

"But America is prosperous, and America is at least as democratic as England."

"You are speaking of *forms* of government; even so, I cannot agree with you. The Chief Executive of the United States has far more power in fact than either the King or the Prime Minister of England, the latter of whom may be deprived of authority at any moment by an adverse vote in the Commons. Further, in England, the mob votes and votes count. In America, votes count when they are wanted to count. America is governed by an oligarchy, representing an interlocking system of 'machines,' such as Tammany Hall. Apart from that, the danger of a democratic form of government is less when the majority of the population live on the land instead of in big cities. If votes were to count, and if New York, Chicago, Boston, Philadelphia, were to govern this country, we should be as badly off as they are in England, for the big cities are made up of boarders—come to-day and gone to-morrow—with no sense of national reponsibility, because with no real stake in the country. A man who has planted a crop, even if he does not own half an acre of land, is a fixed quantity in comparison. It is common-sense."

"Do you mean to say that you would rather be governed by Tammany Hall than by men popularly elected, as they are in England?" asked our Visitor.

"As, for instance, in Hammersmith!" the Historian retorted. "The City Fathers of that section of London seem to be half Communist and half Socialist,—or is it Battersea that I have in mind, or both? It does not matter. The point is that wild men are elected, utterly irresponsible, whose one idea is, either to hold their positions and their salaries by squeezing the minority for the supposed benefit of the majority, or to exploit their pet theory of radical upheaval and 'reform.' The 'machine' politician in this country is, as a rule, a shrewd and capable person, with a clear sense of his own interest. There is nothing wild about him. It is his business to please all sections of the community, so far as that is possible, or, in any case, not too seriously to displease any section. The result, though a national disgrace, is endurable. The results of the English method, I should find unendurable."

"I do not see how anyone can describe the outcome of the English strike as satisfactory," commented the Philosopher, "considering the fact that the Labour Unions—or Trade Unions, as they call them over there—are strategically in exactly the same position to-day as they were before the fight was precipitated. Worse than that, the victors, as they always do in England, have re-acted in favour of the 'under dog'—the defect of an excellent quality, but a very serious defect."

"Explain yourself, please," the Recorder requested.

"I can do that best, perhaps, by quoting a conversation on another subject with a friend who comes of original American stock—English blood, with a later mixture of French; and who is intensely pro-English. I had remarked with satisfaction that von Klem, formerly an officer in the German army, who had joined the Spanish Foreign Legion to fight against the Riffs, but who deserted and became the right-hand man of Abd-el Krim,—had at last been captured. My friend—a member of The Theosophical Society for thirty-five years or more—asked me what I thought would become of him. My reply was: 'As a deserter from their Foreign Legion, I believe the Spaniards would be in a position to shoot him'; to which came the response, 'I think the Spaniards have it in them to do so. The English would elect him Prime Minister!'

"It was a deliberate exaggeration, but it expressed the exasperated feeling of a most sincere lover of England, who can see England from the outside, with detachment, and always with deep concern."

"You are very impressionistic this afternoon," the Recorder objected. "Most people would say that you had not explained yourself in the least!"

"What I mean is that the English people, especially the upper classes, are extraordinarily good-natured. Let me illustrate that first—as you wish me to be specific. During the strike, as you know, volunteers took the place of the striking motor-bus drivers. These volunteers in most cases were the owners of private cars and men of some means, or they were students from Oxford or Cambridge or other universities. The strikers stoned them, smash-

ing the omnibus windows. Cheerfully, promptly, these amateur drivers pasted over their broken windows such notices as 'Exit in case of emergency only,' 'I have no pane, dear mother, now,' 'Pray as you enter,' 'Fresh Air bus,' and so on (these are facts). They were working at the risk of serious injury, and solely from a sense of duty—not for reward. I doubt if any other people in the world would have taken the abuse showered on them, not to speak of actual physical attack, with such high good humour,—with such maddening good humour, as my friend would express it. In any Latin country, men who had been stoned like that, would have been armed on their second journey, and would then have fired at their attackers, even at the risk of their own lives, as a matter of honour—a different code, and, of the two codes, I personally prefer the latter. But even on the assumption that the code of high good humour be the better of the two, there is a point beyond which it becomes a vice; and when an Englishman's good nature leads him to free a thief just because, after a stiff chase, he has caught him, it is clear to me that the 'sporting instinct' has been carried too far. This is what happened after the war: there was a reaction, wholly irrational, in favour of Germany, and because France did not experience the same reaction, many Englishmen accused France of vindictiveness and even of imperialistic ambition. To forgive and to forget so quickly, so easily, is a sign of light mindedness, of lack of conviction, of frivolity."

"But surely you believe in forgiveness," exclaimed our Visitor.

"I do," answered the Philosopher; "just as I believe in sunshine—within reason; or in charity—within reason; but just as I believe that anger is wrong without good reason for it, so I believe that forgiveness is wrong unless the offender repent and prove his repentance. If there were cause at any time for condemnation of Germany—and there was infinite cause—then there should have been equivalent cause for forgiveness before forgiveness should have been possible. England had no cause to forgive Germany. She forgave her to the point of coddling her, chiefly as the result of an emotional reaction. There were other contributing factors, such as a mistaken sense of commercial expediency,—but that is not my immediate point."

"Was not America just as forgiving as England?"

"Excuse me, but America, in comparison, had nothing to forgive. America is a very big country, and her people had no first-hand knowledge of German atrocities; her cities were not bombed, her hospital ships were not sunk, nor, as in France and Belgium, were her villages burned, her women outraged, her mines and her factories destroyed. America shares with England much of the responsibility for the moral cave-in after the war, just as she shares to some extent in England's weakness for good nature: but I am talking about the English General Strike!"

"We had forgotten that," said the Student, soothingly.

"It would be easy enough," the Philosopher persisted, "to draw the moral from a wider field. Look at France! Look at the franc! Can you imagine worse mismanagement, or a more convincing proof that Democracy leads to

chaos? Yet no one would suggest that France, any more than England lacks brains. The trouble is that men of brains are not permitted to serve as they might serve; it might almost be said that the mob is distrustful of brains as being too unlike itself. Why is it that Italy, from her state of anarchy after the war, has become the best managed country in Europe?"

"But what is the cure for the condition of which you complain?" asked the Engineer. "I agree with you that the situation in England is no better fundamentally to-day than it was before or during the strike,—for the strike itself was merely an outcropping of a diseased condition. None the less it seems to me hopeless, when power has once been made over legally to those who should not possess it, to expect them to surrender it voluntarily, or to deprive them of it except by force, *à la* Mussolini."

"I am not so sure," the Philosopher replied. "Much could have been done in England, in my opinion, if legislation had been introduced, immediately after the strike, to equalize the rights of capital and labour,—undoing the legislation of former years, which discriminated in favour of the Unions. But that, of course, would have been a palliative only. The cure will probably take nearly as long as the inception and growth of the disease, which I should define as a false idea of liberty. The reason I hate Democracy, root and branch, is that I love liberty, and that Democracy is its worst enemy.

"Democracy is based upon the principle that the right to govern springs from those who are governed. Think of this in terms of the constitution of man: it would mean that the lower nature—the personality—is the true source of authority, and that the higher nature has no 'rights' except those conferred upon it by the personality. This, of course, *is* the situation with the vast majority of men. Democracy, therefore, truly reflects their spiritual condition,—or, rather, their lack of spiritual condition. Such men regard it as ideal, because *it is their ideal*—the government of their higher nature by their lower nature. I, on the other hand, do not believe that any government is legitimate unless it comes down from above. I believe that the right to rule rests in the higher nature only. While Democracy springs from self-assertion, which is mistaken for liberty, I believe that happiness is possible, and that liberty is possible, only in so far as the personal self is made subject to divine law. A century of false education will have to be undone,—by right education, by inculcating, generation after generation, that licence is the reverse of liberty, and that true freedom is impossible except as the fruit of obedience. I do not mean that Democracy should be openly attacked; the word has been so draped with supernatural significances, has been so identified with everything the mob desires, and even with everything that good men desire for the mob; has become, in the ears of most people, so nearly synonymous with 'Peace on earth, good will toward men,'—that it would be foolish to attack it directly. After all, it is ideas, not words, that matter. We should use the theosophic method. We should show the Democrat the truth 'which commands his own,'—the larger truth which encircles and includes his; for his aim is happiness, and he rightly thinks of freedom as a means to that end; and if we can show him the true nature of freedom, and that *our* freedom is more real, more complete and more enduring than his, he must in time accept our greater in place of his less."

"Yes," remarked the Student, "—when he has suffered enough from having his own way."

T.

LETTERS TO STUDENTS

August 10th, 1913.

DEAR———

I have your letter of August 6th.

One of our difficulties is in giving advice. If we know that you propose doing something, or consider doing something, and call your attention to some phase of the matter that seems in favour of doing it, you (and others) are inclined to jump to the conclusion that we advocate it; or you feel, more or less, according to temperament, bound to go ahead. Conversely, if we point out some objection for you to consider, you are likely to think that we oppose your taking the suggested action. Now neither is the case. The chances are that we do not know what you ought to do. The chances are that it does not matter which way you decide. What matters is your attitude towards the event. Consequently, when you write me about ——— or about coming to New York next winter, the plain truth is that I do not know whether you should or should not do this, should or should not come to New York. It is not my business to know any of these things. It is your task to make up your own mind about them. If I decided, it would mean that you had missed an opportunity, and a very valuable opportunity, for progress and growth. We have to work in the dark. If we understood a given situation it would at once cease to be a test, and we learn by a series of tests. These come to us through the events of life. It is the test which is important, not the event. What matters is *why* you do either the one thing or the other, and *how* you do it. If you act rightly, according to your ideal, it does not matter what you do. The Master looks after the results, which *must* work out for the best; for all material and outer events are simply the unfolding of inner conditions. If we keep the inner conditions in good order, the outer events will have to follow in good order.

There is no confusion between my suggestion that we are never asked to do more than we can do, and what you read about our being nothing and able to do nothing of ourselves. The reconciliation is in the combination of the two statements. The Master never asks us to do anything he is not prepared to help us to accomplish.

With kind regards,

Sincerely yours,

C. A. GRISCOM.

September 9th, 1913.

DEAR———

* * * * * * *

There is no royal road to discipleship. It is a question of *being* a disciple,—of *being* the thing you want to be. This is a trite and commonplace saying,

but no one who has not tried it knows what it really means. We cannot *be* the thing we want to be, because we have an inconceivable number of barriers, of obstacles, of faults to conquer, of pre-dispositions, pre-conceptions, prejudices, theories,—mental, moral, psychic and physical, which, in turn, or all together, prevent our *being* what we want to be, and we must go doggedly ahead bearing these down or out, one by one, or transmuting them, which is the better way, into something else worth while. The length of time it takes depends upon the amount of force and energy and will we put into the work. It is not a question of one violent effort to which we work up:—it is a question of perfection in details, which is what saintship was once defined as being. It is the psychic or magician who accomplishes a partial development by a great effort.

This long drawn out struggle for perfection in details is not romantic and picturesque, but it is the Way.

I hope your month of quiet will help you. I would get plenty of rest and sleep. You cannot hope to perform great things with a nervous organism which is tired to the point of exhaustion. I have no other special suggestions to make to you.

I am very glad that you feel that you are getting on better terms with the other members. About the first real joy we get from our efforts is the joy of *real* companionship. Those at ——— should be a great comfort and help and stimulus to each other. Do not let pride or vanity enter into the relation.

With kind regards,

I am, sincerely,

C. A. GRISCOM.

September 25th, 1913.

DEAR———

I have your letter of September 15th, and two weeks' records, or rather records from the 1st to the 14th.

I wish you could cultivate calmness, serenity, poise,—a little more. You keep yourself in a constant inner turmoil, and this reacts on your outer life. You are always agitated, or leaden; excited or depressed; over-active, or lethargic. You try beyond your strength and endurance one moment or one day, and have nothing left to try with at all the next day. All this is bad. Spiritual development needs quiet, inner quiet I mean of course. The outer circumstances matter little and ought not to matter at all. Won't you try, deliberately, to key yourself down several octaves?

You will find that you will gain and not lose in ability to try. This living in a fever of emotion is bad for you—bad for anyone. We must avoid every kind of feverishness.

I never even suggested that you would have to remain in your present darkness until you became perfect in detail. Such an idea is nonsense. You are at work on a little section of character-building, and when you get it done,

you will be put at something else that will probably require an entirely new range of emotional, mental and psychic experience.

But the job you are on is a fundamental and far reaching one for you and may take a long time. Do not get any fixed ideas of what your job is. That would be seeking for results, and much of your discouragement comes from your doing too much of that already.

Your job is *to continue trying* to improve yourself in all the ways in which you know yourself to be deficient. The actual virtue the Master is trying to, and expecting to, teach you, by what you are doing and going through, has probably never entered your mind, and probably never will. You will see and understand *after* you have become the thing, and not before. We work in the dark, and looking for results is always worse than foolish. Faith, courage and hope are required. Courage to go on, forward, in the dark; faith that we are going in the right direction; and hope that we are travelling fast, and that our goal, when we reach it, will be all that we desire. As a matter of fact, it is more; but we are incapable of understanding or appreciating or realizing what is our actual reward,—indeed, what are our actual rewards, as we go forward step by step. For rewards come at each step.

I also never even suggested to you, or thought, that you should go away because no more could be done for you. I suggested it because I thought it was your duty, and our duty is always the shortest and easiest way to our goal.

If you could see the letters the ——— members write about you and contrast them with the letters you write about them, you would be ashamed of yourself. Theirs are full of kindness, good feeling, and sympathetic understanding. Yours, of criticism, lack of sympathy, suspicion, and complete misunderstanding. You have much to do here.

I think a moderate amount of outside reading would be good for you, and would help you to gain that serenity and poise and calmness that you so much need. . . .

You are having a hard time, and I am sorry for you; we are all sorry for you; but there is nothing we can do that we are not doing. A hard time is a privilege, really. It is difficult to realize this, but it is true.

Development comes from *trying;* not from the accomplishment of some task we have in our minds as a goal.

I am, sincerely,

C. A. GRISCOM.

October 7th, 1913.

DEAR ———

I have your records from September 15th to September 28th, and your letter of September 30th.

* *

I want to speak again of your coming here. If you are going to move to town and ——— wants to spend the winter there, and does not want or need you, and approves of your coming for a visit, and you do not think your presence is advantageous to her, I cannot see why you should not come to New York for a while. It would give you a chance to take stock of your relations with ———, to study and reflect as to how you can best help her, to work out methods, and even prepare yourself in particular directions.

If you think the conditions are such as you describe and I have outlined above, I should have a frank talk with ———, tell her how you are genuinely puzzled as to what you should do; that you consider your first duty is to her; that you are very sincerely desirous of helping her in any way you can, and that you will sacrifice your own desires to this end without hesitation; but that if she does not want you, and does not think you can help her by staying all the time in ———, and if, therefore, she approves of your coming here, you would like to do it; with the understanding that you will return at any time she wants you and feels the need of you.

You will have to be honest with yourself and with her and try to discover what she really thinks and not merely what she says.

Please understand that I do not pretend to know whether you should come to New York or not. But from a common sense standpoint, it is quite customary for our members to come on here for a visit of a month or two, and why not you? I do not want you to miss the opportunity of coming, if it be right for you to come, through any hypersensitiveness, or "scrupulosity."

It would of course be your obvious duty to see ——— comfortably settled before you leave.

Sincerely yours,

C. A. Griscom.

November 6th, 1913.

Dear ———

I have several letters from you. We expect to return next Monday, and shortly thereafter I shall endeavour to have a talk with you.

In the meantime, please try to realize that it does little good trying to do right in your own way. The first really important lesson we must learn is that we cannot get into the Kingdom of Heaven by our own exertions or by our own path: for the reason, among others, that our own way never goes in that direction. It always takes us along a by-path that eventually leads into a quagmire.

Therefore, when you are told to do a certain thing, like keeping a daily record, you must keep a daily record. You must not only do it when you feel like it, but especially when you do not feel like it. You must do it *first;*

then use any energy and strength and will, which you may have left over, for other things; and, more than this, driving yourself, forcing yourself, so long as this is necessary; but you must learn to like to do it, to enjoy doing it to find it a privilege, a help and a pleasure. Then it will probably be stopped, as you will need it no longer.

Apart from this one duty, you must also learn to do it and everything else with serenity, poise and calmness. You are very much too tense, inside and out; not merely ———, but anyone you saw frequently, would get on such ragged nerves as you have at present.

With kind regards,

I am, sincerely,

C. A. GRISCOM.

January 20th, 1914.

DEAR ———

I am very glad that you have written me as simply and as frankly as you have, the more because it enables me to correct two wrong impressions that I must have given you in our talk on Sunday afternoon. One as to my attitude of banter. If I were guilty of such an appearance I can only ask you to forgive me, and to accept my assurance that nothing was further from my intention and feeling, which were—as they always are—to do anything and everything in my power to help you.

The other is as to some idea you express that you are not "trusted." Surely you know that you *are* trusted by all of us. We *all* have faults, not you alone; and when anyone is in earnest, as you are, they have to be pointed out sometimes. You must not let that *dis*courage, but *en*courage you. We want you, not only to work with us for the Cause, but to gain yourself in doing the work, so that every expression of your loyalty shall be at the same time the noblest expression of yourself. The Master can desire nothing short of your highest development and happiness, and that, while partaking in his work, your finest possibilities should be unfolded.

What would be his feeling towards any of us—especially one who had some particular responsibility regarding you—if, while aiding us in any department, your own greatest benefit were for a moment forgotten? This was what I had in mind in speaking of ———. Will you not please think it over in that light? Perhaps you will then see the solicitude and interest for you which prompts us at all times, and, however much you may be willing to sacrifice yourself (the right and proper feeling), the sureness that you can have that you will never be sacrificed. It is not that what you are planning and doing should be changed, but that your motive could be modified.

Remember the advice in *Light on the Path* to grow as the flower grows, *unconsciously*. Indeed it is the only way we *can* grow in the spiritual life. Otherwise we harden by our desire for growth; and it is not the growth, but

the Master and his service that we must desire,—another thing altogether, because denuded of self.

Also do not try to be "negative"; never, never, be that. Be positive, with all the positiveness in you, in the right direction, and be happy! Must it not burden the Master to see us so suffering and miserable in his training and service?

If you will try to think it out, and pray it out, on these lines, I am sure you will get much light.

With kind regards,
I am, sincerely,
C. A. GRISCOM.

May 31st, 1914.

DEAR ———

I was very glad to get your letters from ———, for it seems to me that the healthy, natural, outdoor life and interests which you will get there should be just what you need to restore your health and nerves.

* * * * * * *

Your recent letters still indicate a condition of self-absorption and nervous instability which mean that you have a hard fight ahead of you. Ever since your arrival here, your condition, your past, your present, your future—yourself in some form or other, has been the one thing that interested you, and absorbed your mind and energies. It is not necessary for me to point out how unhealthy this condition is, and how necessary it will be for you to acquire a genuine indifference to yourself and your well-being, before you can hope to travel along that Path which is your ideal. What is the obstacle in the way of your desire? What is it that has thwarted all your efforts, and, after two years of struggle, leaves you, as you see it (though not, I imagine, as the Master sees it), no further forward than before? It is of course your past—the causes which you yourself have set in motion, and which you will have to accept, deal with, and nullify. Our past, no matter what it was, cannot keep us back if we deal with it rightly. No sins are unforgivable if confessed and truly repented of. You have never done this, which brings me to another thing I have to say.

I believe you will have to make a clean breast of your entire past to ———, in absolute detail, keeping nothing back whatever, before you can regain peace of mind and acquire a basis from which to make a start towards living the higher life. You cannot hope to make progress in spiritual matters with unconfessed sins on your conscience. You cannot hope to have a real conviction of sin, to realize your own shortcomings, until you confess to the person whom you have injured. That, and that alone, will bring home to you the hideousness of what you have done; that, and that alone, will ease your mind and heart and conscience; that, and that alone, will indicate true repentance and

contrition. You would then, for the first time, be playing fair. . . . In the past you have known the cards in her hand while concealing your own. She was open with you; you were not open with her. You will then leave all arrangements—any new agreement—to her decision.

For reward, you will be happier than you have been for years. Be assured that we shall be very glad for your sake, because our interest is real and deep —a pale reflection, doubtless, but still a reflection of the Master's great desire that you shall become the utmost that is in you.

With kind regards,

I am, sincerely,

C. A. GRISCOM.

July 9th, 1914.

DEAR———

I have your letter of the 1st of July. You certainly are a difficult person, for you slip around all over the place.

You speak of enduring to the end. Enduring what? Are you not morbid on the subject of a suffering which is entirely self-created?

You speak of being stunned and weakened by a succession of falling blows. What are they?

So far as I know you have obtained just what you want and are almost ideally situated. . . . It is true that the interviews in ———, during the few days you were there, must have been trying. It is true that your recent illness must have been painful; but, after all, a few disagreeable interviews and a brief period of pain, which come to everyone more or less frequently, seem a small price to pay for what you have.

What else do you want? Success as a disciple, doubtless; but surely all you can ask for is the opportunity to work for it, and that you have, in completest measure. You have no ties, you have independence, you have nothing else to do.

You complain of cutting off all worldly relations and of being shut off from all others. You would make a poor religious, if this seems to you to be a matter of bitter complaint.

You wanted something,—you wanted freedom and opportunity to work for Masters. It is granted you, and your response is to imagine yourself crushed by burdens which have no existence save in your own mind.

The one thing I know which you could wish for, is a greater degree of physical, mental and nervous health, and you are placed in ideal surroundings—as nearly ideal as this life affords,—in order to restore your health.

If you were to try and think out exactly what you want in every particular, you would find that you have nearly everything you can think of, and are on the way to get those things which you have not yet grasped in both hands.

Isn't it time, therefore, for you to stop thinking of yourself as a derelict of

life, cast on a desert shore, battered and worn, and see the truth,—that you are getting everything you want, in spite of yourself, and are complaining all the time because of it?

You say that "every step you take you measure with something I have said, and instead of going boldly ahead you have tried to do what you thought I would expect of you." If you were to forget all the advice you have ever received, what would you do that you are now leaving undone, or what would you leave undone that you are now doing? Please answer this specifically, for I do not think wholesome the tendency to complain of the advice you have received.

You have steadily failed to accept in yourself conditions which are the outcome of your own wrongdoing in the past. The only way to expiate those sins, is by accepting those conditions. How can anyone expect to sin against their own soul, and against all the laws of the spiritual world, without inflicting upon themselves, not permanently, but for some time, the most serious wounds and limitations, which in your case take the form of depression, inability to pray as you want to do, nervous and physical weakness, etc.?

Acceptance does not mean lying down and doing nothing; it means that, in spite of the difficulties, you push right on and offer your acceptance to the Master as reparation. Stop for a moment, and consider how far less punishment you have received for your sins than you deserve. Do not be so full of self-pity.

Sincerely yours,

C. A GRISCOM.

July 23rd, 1914.

DEAR———

You say that if you were told the next step you think your nerves and mind and body would respond. Do you not see that the next step is to get your mind and body and nerves in good shape? There is absolutely nothing to prevent, but your own attitude. As I pointed out in my last letter, you have been given ideal conditions for the purpose.

"Kill out ambition . . . Work as those work who are ambitious." Do not seek to grow because you want to be big. Seek to grow that, while appearing as nothing in the eyes of others, you may serve and please the Master. In other words, do not think about your own needs, interests and progress. Try to think only of *his* needs and interests. Conquer yourself for love of him; do all things for love of him. Then you will be happy, and then you will be of real service.

The way to do it is to begin doing it. Do anything that you ought to do—a letter, a task, a sacrifice—and say to him, "I do this to please thee, dear Master. Please accept my good-will."

An aspirant once arrived at a monastery. He said to himself: "Every place like this needs a beast of burden, an ass. I will be the ass of this monastery." He did not stultify himself. He became a saint. He carried everybody's burdens for love of Christ; as part of Christ's cross.

I hope you are having a good rest.

With kind regards,

Sincerely yours,

C. A. GRISCOM.

As physicians have always their instruments ready for cases which suddenly require their skill, so do thou have principles ready for the understanding of things divine and human, and for doing anything, even the smallest.

Examine men's ruling principles, even those of the wise, what kinds of things they avoid, and what kinds they pursue.

To understand the true quality of people, you must look into their minds, and examine their pursuits and aversions.

Every man is worth just so much as the things are worth about which he busies himself.

Live as on a mountain. Let men see, let them know a real man lives as he meant to live.—MARCUS AURELIUS.

T·S·ACTIVITIES

REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Morning Session

The Annual Convention of The Theosophical Society was called to order at 10.30 A.M. on Saturday, April 24th, 1926, at 64 Washington Mews, New York. Temporary organization was effected by the election of Mr. Charles Johnston, the Chairman of the Executive Committee, as Temporary Chairman of the Convention, Miss Isabel E. Perkins as Temporary Secretary, and Miss Julia Chickering as Assistant Secretary. It being the first business of the Convention to determine what Branches of the Society were duly represented, either by delegates or proxies,—it was voted that a Committee on Credentials should be appointed by the Chair with instructions to report as soon as practicable. The Committee appointed was: Professor Henry Bedinger Mitchell, Treasurer T. S.; Miss Perkins, Secretary T. S.; Miss Martha E. Youngs, Assistant Treasurer.

Address of the Temporary Chairman

Mr. Johnston: At this stage it is the very happy duty and privilege of the Chairman to welcome the assembled delegates and members. We look forward to the Convention each year with genuine hope and joy. Much of our pleasure is always due to the certainty that members from other Branches will visit us once more and give us the great pleasure of talking over with them the principles and the Cause which are so dear to our hearts. Since our own pleasure of anticipation is so great, we may believe that those members who come here from far-away Branches—and there are many here to-day whom we recognize as from a distance—look forward with something of the same happiness to meeting the members in New York, to meeting each other, and to joining once more in the fellowship which binds us together. It is a very real unity.

I was turning over the pages of Emerson's essay on "Friendship" a few days ago, and I came across a phrase which seemed to me to express the spirit which brings us here to-day and holds us together. Speaking of his communion with his friends, real spiritual communion, Emerson says: "The Deity in me and in them derides and cancels the thick walls of individual character, relation, age, sex, circumstance, and now makes many one." I think that is really a beautiful description. The deity in us derides and cancels the thick walls of personal character, relation, sex, age, circumstance, making us one. Our unity does not exist for itself. Unity of spirit, unity of thought, the unity which draws and holds us together, does not exist for itself. We do not meet only to meet. We meet to work and to plan for the future,—as The Theosophical Society exists for the work of spiritual powers, not for itself. It is an instrument rather than an end, and Convention is an opportunity to sum up our purposes and to bring our resolution to white heat.

Therefore, to make it a great Convention, every member present, without exception, the oldest and the youngest, must and will contribute from the heart,—not necessarily a contribution of words, but a contribution of love, of devotion, of the spirit of service, of unity, of loyalty to the spiritual powers to which the life of each of us is dedicated. As we give from full hearts, with loyal spirits, we shall make this Convention the instrument that it must be, for the spiritual work that is to be carried forward into the future, into far distant ages.

I think that the happy privilege of the Temporary Chairman, in bidding you welcome, will now be followed by the report of the Committee on Credentials.

Report of the Committee on Credentials

Professor Mitchell: The Committee on Credentials begs to report that it has examined the credentials submitted and finds that twenty Branches are represented, either by proxy or by delegates, entitled to one hundred and thirteen votes, and representing seven different countries. The Branches thus represented are:

Altagracia, Altagracia de Orituco, Venezuela
Arvika, Arvika, Sweden
Aussig, Aussig, Czecho-Slovakia
Blavatsky, Whitley Bay, England
Cincinnati, Cincinnati, Ohio
Hope, Providence, Rhode Island
Indianapolis, Indianapolis, Indiana
Jehoshua, San Fernando de Apure, Venezuela
W. Q. Judge, Gateshead, England
Krishna, South Shields, England
Middletown, Middletown, Ohio
Newcastle, Newcastle-on-Tyne, England
New York, New York, N. Y.
Norfolk, Norfolk, England
Oslo, Oslo, Norway
Pacific, Los Angeles, California
Pittsburgh, Pittsburgh, Pennsylvania
Toronto, Toronto, Canada
Venezuela, Caracas, Venezuela
Virya, Denver, Colorado

The acceptance of the Report of the Committee on Credentials was moved, seconded and voted, and the Committee was discharged with thanks. Professor Mitchell, the President of the New York Branch, was nominated and elected as Permanent Chairman. He took the Chair, and asked first for a motion of thanks to the Temporary Chairman, which was made and unanimously voted.

Address of the Permanent Chairman

The Chairman: Perhaps no one has better reason than I to know what a privilege it is to serve as Chairman at these Conventions, whereby it becomes one's duty to attempt what one most wants to do,—to try, first, to express the welcome which is in everyone's heart as he meets his fellows; to try, next, to voice, however briefly and inadequately, something of our thought and feeling, as we look back over the past, of which we are alike the heirs and the trustees; and then to try to bring to a common focus, upon our immediate business, both the lessons which that past has taught us, and all the aspiration and devotion, the good sense and the good will, which are centred here to-day. It is a privilege you have given me for many years, and I deeply appreciate it, and thank you for it, though each year I realize more keenly how far the opportunity transcends the capacity to fulfil it.

It is an endless vista that opens to us as we look back over the history of the Theosophical Movement, for the Movement is as old as the soul of man, as ancient as the great Lodge of Masters whose work it is. The Theosophical Society is but its present incarnation; yet it is one that has endured as had none before. Never before has it been given to any generation to know that Movement, as we have known it, for an unbroken fifty years. Fifty years of the Theosophical Movement, fifty years of knowledge of the great Lodge, fifty years of the outpouring of the Masters' spirit, and of the companionship of their chêlas,—for fifty years it has been given us to walk with the giants of the race. We may well pause and ask ourselves, What has it taught us?

In the Eddas of Iceland there is a tale of Thor in the House of the Giants. Though the

whole cycle of these northern myths has become permeated with the Teutonic barbarism through which they have come down to us—a barbarism which can recognize the virile powers of the soul, valour and endurance and the level facing of fate, only as they have been perverted to serve the passions of the lower man, so that, too often, evil is worshipped as good, and good is seen as evil—yet, here and there, their darkness is rent and lit as by a lightning flash of truth from a far more ancient and a purer source. It is in such a light that the central incidents of this tale stand forth, so we may ignore the setting, forget that Thor, born of earth and heaven, the potentialities of man and god and demon mingling in his breast, had come to Utgard in treacherous enmity. We may leave all that aside, and think only of what he found there, in the house of his giant hosts.

He was courteously received, but was asked by what prowess he claimed their fellowship and hospitality. He made his boast of strength and skill; among men he was a hero. But when challenged to perform some simple tasks—to drain a cup, to lift a cat from off the floor—he tried, and failed; then tried again and harder, and still failed, till to his own amazement and bitter shame he was compelled to own his failure. The cup remained unemptied; the cat, its back arched high, still clawed the floor. Thor was half a god, but, even so, not till his pride was humbled could he see the cause of his failure, and the measure of success that lay within it. The water in his cup was one with the water of all the oceans of the world. The body of the cat was a part of the body of the great serpent which girdled the earth. It was the magic of Maya—the shadow of his own sense of separateness, cast upon the unity of Being—that blinded him to the truth and made him think his tasks personal and limited. The new humility, born of failure and shame and the memory of his boasts, dissolved the spell, and Thor was shown what he had done. The draught from his cup, which failed to drain it, had yet lowered the level of the seas; the pressure of the Midgard serpent, constricting the whole earth, had been lightened, though Thor could not break the cat's hold upon the floor. Through the forced perception of his personal failure, there dawned the realization of what whole-souled effort, even blinded, can achieve.

I think it is some such dual lesson as this which first comes home to everyone who, in any way, enters "the house of the giants,"—to all who are privileged, as we have been privileged, to know something of the great Lodge of Masters, and to look upon life and duty as seen by their eyes. We are forced to see that we have failed, and to experience the humiliation of our failure. We are made to measure all things by new standards, which reveal how pitiable and small our own performance is, and how ludicrous our boast of virtue, skill or strength. In the world, Thor's servant was counted fleet of foot; but the messenger of the giants, Thought itself, was swifter far. Thor's friend deemed himself a mighty trencher-man, able to eat his way through anything set before him. But there were bones he had to leave, while Fire, the trencher-man of the giants, consumed the bones with the flesh and the very platter on which they rested, leaving no residue. So we, entering the light of the great Lodge, faced with its standards, enabled, if only for a moment, to look down upon our lives from a higher plane, see how we have failed,—how laggardly we run the race of life, and how the duties and the Karma, which we had thought fulfilled to the last jot and tittle, have still left their bones behind, unfinished, unconsumed. So we are shamed. The self-complacency we had wrapped around us as a garment, is stripped from us by the winds of the real, and all our littleness and inadequacy is laid bare. But in that very fact we are shaken from the enchantment which has blinded us—the magic which is our own enchantment with ourselves. The spell of Maya is lessened, and we no longer see our life and duties as isolated and separate from the universal life and universal need of which they are a part. The tasks which we had thought peculiarly our own, which seemed so personal and small, and troublesome because so small, reveal a new and infinite significance; for we perceive that in contending against the evil in our own hearts we are battling against the whole dark host of evil in the world, and that in striving to be faithful to our own duty we are furthering that one principle of fidelity which all men need. Very humbly and very gratefully we awaken to the truth, that though we have failed in every way, something was still accomplished by each honest effort.

We have come to learn, therefore, as something more than a set of words or abstract theory, the first great teaching of Theosophy: that life is one; that all being is one; that no man liveth to himself, nor dieth to himself, nor can his duties and his labours, his failures and successes, concern himself alone. There is but one Reality, one Being, by which all beings live and are; and every man, and every thing, every duty and every circumstance, "is an inlet to the same and to all of the same." The theosophic life is a symbolic life. All things are symbols, and are dealt with as symbols,—as doorways and windows into the inner world of spiritual reality. As it is true that a very small object, held immediately before the eye, is sufficient to shut out from it the light of the sun by day or of the stars by night, and to hide the whole surface of the earth, so also is it true that no wider an opening is sufficient to reveal them. It is not the width of the window frame which matters, but rather the length and breadth of the vista upon which the window opens; and therefore it becomes absurd to think of duties, and things in themselves, as little or as great, since all open to the same vision of Reality, reveal the same spiritual laws, and demand from us the exercise of the same spiritual powers.

To have learned this first lesson of Theosophy is to have found a new liberty. The old walls and barriers fall away. There are no more walls. The walls are taken away and all is open to the splendour of divine life. It is a magical transformation, from a world which was drab and colourless and dead, to one which is vibrant with life and colour, the call of high adventure and infinite value to be won. But in truth it is the old world which was magical, and the new which is real; and we enter into the new by shaking ourselves free from the spell which has blinded and paralysed us,—the self-enchantment which prevents our overstepping the shadow of our own littleness, though all about us, in unbounded infinitude, be the light and splendour of the Real. What does it matter whether our task be ploughing a field, or teaching children in a primary school, or leading troops into battle, or governing a nation, since each of these outer forms is but an expression, a symbol, of the inner, universal, spiritual reality with which we are actually concerned, and in which the narrowest, most circumscribed life is as rich as is the broadest.

With the falling of the walls of limitation, there falls from us, also, the old sense of futility that lies so heavily on the hearts of men who see but little harvest from their years of work. It has made many a man think bitterly that he lived but to manure the ground for future generations. It is not so; and we come to see that it is not so,—or rather that it is so only if we choose to make it so. Dust to dust; but spirit, also, to spirit, and the life of a man is the life of the spirit, and the spirit gathers up and holds for ever all which the life gives to it of love and aspiration, sacrifice and endeavour. Thor could not drain his cup; but was it a little thing to have lowered the level of the sea, regaining, perhaps on some far distant shore, new land where men might dwell? We fail, and perhaps shall always fail, unless we fall so low that we cease to dare the impossible; but no effort fails of its effect, and we are futile only if we do not try.

Futility disappears, and loneliness disappears. When we see that our tasks are universal, we see them as the same as those upon which the Masters labour, and we find the Masters by our side in a new companionship. There is a verse in Chronicles that expresses this: "These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work." If it be "his work" he must be concerned in it, working at it in his way, as we work at it in ours; and as the private knows the presence of his Captain, so may we know the Masters' presence,—here among the plants and hedges where we dwell, —and the presence, too, of all our great companions of the past. Do we think that they have ceased to work because they have died? Or that the cause to which they gave themselves in life has ceased to concern them now? We know better. Neither death nor distance, greatness or littleness, can separate those who labour whole-heartedly to a common end.

Humility, vision, freedom, earnestness, and companionship,—these are a few of the gifts which these fifty years have brought us from the "house of the giants." There are many more, and one of them is Courage. Some of you will recall a verse from Stephen Crane's *Black Riders:*

Once I saw mountains angry,
And ranged in battle-front.
Against them stood a little man;
Aye, he was no bigger than my finger.
I laughed, and spoke to one near me,
"Will he prevail?"
"Surely," replied this other;
"His grandfathers beat them many times."
Then did I see much virtue in grandfathers,—
At least, for the little man
Who stood against the mountains.

He who fronts the evil in his own heart, fronts all the evil in the world. It is not strange that there are some who laugh when they see The Theosophical Society—with its few hundred members—standing against the mad, tumultuous march of its own day and generation, opposing the aims and standards of the world, and denying the validity of its judgments. They see us as that little man, "no bigger than my finger," standing against the battle-front of angry mountains. But those who laugh do not know our history and lineage, nor the spirit we inherit from our leaders and companions of the past. These fifty years have made us conscious that we, too, are not without "grandfathers"; and as we look back to what H. P. B. and Judge accomplished—and those others, who shared their spirit and their warfare, and to whom we owe so much—we know that when they stood, as we stand, they proved that though the world might crush their bodies, yet would the truth of their souls triumph and prevail. By their high-hearted courage and unstinted self-giving, their unswerving and indomitable fidelity and ability to endure, they won the battles of the past. By the same means we may —and must—win the battles of the future. They have shown us the way. They have given us the power, bequeathing their spirit to us as our unseen heritage, a hidden source of courage and of strength, which cannot fail us unless we first fail it. No, we are not without grandfathers. They stand beside us watching, even as the Masters watch, and what they see is very different from what those see who laugh, for they themselves have proved the power of Truth which they have placed in our hands.

In the presence of those watching witnesses we open this Convention, that we may carry on the work that is theirs and ours together, because it is the Masters'.

The Chairman then called for nominations to complete the permanent organization of the Convention, and Miss Perkins was duly elected Permanent Secretary, and Miss Chickering Assistant Secretary. It was next moved, seconded and carried, that the Chair appoint the usual standing committees: the Committee on Nominations, the Committee on Resolutions, and the Committee on Letters of Greeting. The next business being the reports of officers, Mr. Johnston, as Chairman of the Executive Committee, was asked to report on its behalf.

Report of the Executive Committee

Mr. Johnston: The members of the Executive Committee, in talking over the Convention in advance, thought it would be well to say something regarding one of the travesties of Theosophy,—namely, that over which Mrs. Besant presides. The newspapers have given that movement a great deal of publicity recently, and we thought it might be wise to make entirely clear the attitude and position of The Theosophical Society with regard to it.

I believe Mrs. Besant joined the Theosophical Society about the 10th of May, 1889,—that is, two years before Madame Blavatsky's death. For much of those two years, there was no really close association with Madame Blavatsky; that began only in the early summer of 1890, perhaps ten months before Madame Blavatsky's death, when the Headquarters was established in Avenue Road. But during those ten months, Mrs. Besant spent part of the time lecturing in America, and she was, in fact, absent from London when Madame Blavatsky

died. Therefore she had very much less than two years in which to study the teaching of Madame Blavatsky and to try to master it.

Later events have shown that she did not, in fact, learn very much. Shortly after Madame Blavatsky's death, Mrs. Besant fell under Brahmanical influence. This was at the time of the Congress of Religions in this country, in 1893, and that Brahmanical influence overshadowed her for a long period,—with the result that she lost entirely the line of true development which she might have followed, became, instead, a hindrance and danger to the Movement, and in 1895 or 1896 ceased, in fact, to be a member of The Theosophical Society, or in any sense an exponent or a practical follower of Theosophy.

In strictness, our concern with Mrs. Besant ends at that point. What she has done since then has nothing whatever to do with The Theosophical Society, and it is certain that we have nothing whatever to do with her activities. We regard them as a travesty, and now a sacrilegious travesty of Theosophy. It is possible and probable that Mrs. Besant and her pseudo-Avatar will come to this country in the summer months, and that there will be a great deal of nonsense in the newspapers, which will have significance for us only in that the name of Theosophy, to us a holy thing, will be paraded and, so far as that is possible, degraded.

We should not be disturbed, however. The Theosophical Society which is represented here to-day, and the movement of Mrs. Besant, are not likely to come into contact, for the reason that they are on entirely different planes. In the minds of many people who have not the knowledge to understand or the genuine inclination to understand, The Theosophical Society will be travestied and its travesty will be dragged in the mud. It is simply for this reason that we think it necessary to make clear our attitude toward her and her work.

To turn to our own work: a number of members have been added to the society during the year, and we have lost by death some valued members. They are not actually lost, of course, but have taken their place in the strategical reserve, the spiritual reserve of the Movement. During the past year, no new charters have been issued, but there is one addition to our activities which ought to be mentioned, and that is the admirable magazine, *El Teósofo*, which is now being published by the Venezuela Branch, and which is represented by Mr. González Jiménez whom we have the great pleasure of having with us to-day. He played an important part in bringing that magazine to life, as, I think he would call it, a reincarnation of the earlier magazine *Dharma*. In *El Teósofo*, we find always two elements: the selections from the QUARTERLY, admirably translated (so far as our limited knowledge of Spanish goes), and original contributions of real value.

It is impossible, I think, at a Convention of The Theosophical Society, to speak of the QUARTERLY without remembering our debt to the founder of the QUARTERLY, Mr. Griscom. He is among those who are our spiritual strategic reserve, and our debt will never be repaid. We must continue to add to our payments of gratitude, year after year. Recently, I took up the QUARTERLY of last July, with the Convention Report in it, intending to turn to the first page of the Report. I realized later that I had been reading, instead, with profound interest and inspiration, one of Mr. Griscom's letters,—those "Letters to Students," for the assembling and publication of which we are endlessly grateful.

As to our future work, our future opportunity,—I do not think any of us has any idea how great that is, and how immense, therefore, are our responsibilities. Professor Mitchell spoke of the cat which really was the Midgard snake. That is a fine simile of the task in which we are engaged, and yet an inadequate one. In the letters of an Aryan Master, he makes it quite clear that on the success of the Theosophical Movement depends the future salvation of humanity, the glory of humanity as contrasted with its damnation and its shame. The future spiritual life of humanity very largely depends on our continued fidelity, earnestness, vigour, wisdom, aspiration, inspiration. We should do well to keep that immense duty in our hearts and minds; to remember it at all hours, on all days, and to try continuously to live up to it. Remembering the future salvation of humanity, we should be ready at all times to close ranks and form a compact, energetic body; we should lose no opportunity to increase in ourselves that thorough knowledge and understanding of the principles of Theosophy which alone can make our best efforts effective. Let us increase in aspiration, in unity,

in determination and in knowledge; increase in loving gratitude to those who have helped us, and to the Masters who will continue to lead us so long as we are worthy to be led.

MR. HARGROVE: Mr. Chairman and Fellow Members—Mr. Johnston has reported on behalf of the Executive Committee, but I, as a member of that Committee, am permitted to echo something of what he has said.

The Executive Committee, as you know, represents the entire Theosophical Society. Not all of its members reside in New York, but as its headquarters are here, those of us who reside here, and who therefore receive reports from all other sections of the Society, should be able to recognize the needs of other parts of the world besides our own. I shall venture, therefore, to suggest something to our fellow members in Europe,—something in the nature of a mission, which perhaps is not always included by them under the head of theosophical duties: I suggest that they should set their faces against the Americanization of Europe.

All of us must recognize the fact that this is a new country, and that even this country, even the United States of America, may have,—I should not like to call them defects! perhaps we might call them immaturities. In any case we may admit that we are not perfect. Let us agree on that, with unanimity. Unfortunately, as a nation, we are immensely prosperous, impressively prosperous, and we are supremely confident that we know "how to do it," that we are in a position to teach those "effete nations of the past" how to behave. As a nation, we are prepared to send missionaries to any corner of the globe to teach the people what to eat and what kind of clothes to wear and when to get up in the morning and go to bed at night and how to pray and how not to pray. We have superb youth and self-confidence. I am not speaking of The Theosophical Society as it exists here, but of the nation, the Buddhi of which we have the honour to represent! I am speaking especially of that nation's Kama Manas; and because it is always permissible to speak with scorn and contempt of your own Kama Manas, and occasionally of other people's, I feel at liberty to lament the fact that the vociferous Kama Manas of America has almost hypnotized the rest of the world, the consequence being that poor Europe is trying to acquire American prosperity by applying American methods in almost every department of life, sacrificing her older culture when that seems necessary. Monuments are being torn down that skyscrapers may take their place.

The worship of success, the worship of money: these are great evils in this country, and we, as students of Theosophy, know that they are evils. In the nature of things, students of Theosophy elsewhere also know that they are evils, and all we can do is to appeal to them to proclaim the truth of what they know, and to protest against an invasion which we deplore.

Some of you may have read, not long ago, of an American contractor who had returned from a visit to France. He had gone there full of hope. He had gone there with a wonderful plan (from his standpoint): he was going to rebuild all the devastated regions with reinforced concrete houses, at so much a square yard. And the French would not hear of it! He came back protesting that he could have rebuilt everything for infinitely less than those obstinate people, and that he could have finished it in one quarter of the time. He was disgusted; but we doubtless can sympathize with people who had loved their homes and their villages, with their old church and their barns,—somewhat delapidated, perhaps, even before the war. Their village was not only part of the landscape; it was part of themselves. God himself had made it, so to speak, because it had grown almost as the flowers grow, guided by people who had loved beauty for its own sake, and who had worked with the spirit of nature instead of against it. Many of you remember places over there, where, as you stand, you know that the powers of the spiritual world have blessed the very earth in which men plant.

So let us plead with the members in Europe to take new courage and new energy, and new faith in theosophical principles, that they may protest against the vulgarization and the materialization of the best in their own history and art and architecture which have come down to them from the past, and the best of which must be preserved, if it be only for our sakes.

Mr. Johnston has referred to Mrs. Annie Besant and the Adyar Society. It is not our practice, as you know, to speak of such things at our Conventions, but because we have every reason to suppose, from widespread public announcements, that Mrs. Besant is going to

bring her victim (or accomplice, as the case may be) to this country, as a new Avatar, with a press agent, it has become necessary for us, as representing The Theosophical Society founded by H. P. Blavatsky and Mr. Judge, to say, *That is not Theosophy—that is a gross and outrageous perversion of everything for which Theosophy stands.* Incidentally, let us take the lesson to heart. If her followers had the least understanding of theosophical principles, it would not have been possible for her to attempt such a campaign. She would have had no followers. Of course, looking back at the past, we must realize that their condition of psychic illusion is by no means a sudden development at Adyar. From the day H. P. B. left Adyar for Europe in 1885,—when Adyar, terrified by the Coulomb accusations, desired her withdrawal—Adyar more and more turned to psychism of all kinds. H. P. B. had always had to fight, even in The Theosophical Society of that day, the tendency to compromise with spiritualism. As soon as Mr. Sinnett, author of *Esoteric Buddhism* and other books, was no longer allowed to receive communications through Madame Blavatsky as an agent of the Masters, he turned to mediums in an effort to continue communication through them. Colonel Olcott himself attempted the same sort of thing, both of them trying to make themselves independent of Madame Blavatsky. That kind of sin—because it was and is a sin to assume that you can communicate with the spiritual world through a medium—a medium necessarily being a victim of psychic illusion—that kind of sin led from bad to worse, until, in recent years, anyone who has followed the activities of Adyar, who is at all familiar with the writings of Mrs. Besant and Leadbeater, knows that they express the quintessence of psychism. Yet the least understanding of Theosophy might have saved them from the final disgrace of parading their supposed Avatar before the newspapers of the United States. Of course, as was suggested not long ago in the QUARTERLY, the deeper fear is that their propaganda will bring to the surface the darkest side of psychism as it is known to exist in their ranks,—evils which I shall not describe.

Some of you will remember that in one of the very old books on asceticism, there are certain so-called rules for the discernment of different kinds of spirits, good and evil, and that this old writer, representing all mystics of experience, says that in the case of those who are making progress "the good angel touches the soul gently, lightly, and sweetly, as a drop of water entering into a sponge; and the evil spirit touches it sharply, and with noise and disturbance, like a drop of water falling on a rock. In the case of those who go from bad to worse, spirits touch it in the contrary manner: and the reason of this difference is the disposition of the soul, according as it is contrary or similar to these angels; for when it is contrary to them they enter with perceptible commotion and disturbance; but when it is similar to them, they enter in silence, as into their own house, through the open doors."

In other words, when the condition of the individual or of the world is contrary to the influence coming down from above, the impact of that spiritual force creates a commotion—as, for instance, when The Theosophical Society was founded in 1875. We know that the doors of the Lodge were then thrown wide open; that the Lodge poured itself out, as it were, into the world, coming into direct contact with the world through its agent. The result inevitably was commotion, disturbance of all kinds, because the impact met with resistance. Some of us may have wondered at times why there was so much publicity in the early days, and why there is so little now. The answer is to be found in that analogy. Splash and disturbance were inevitable then. It does not follow, however, that because things with us are so quiet to-day, the world, instead of being in opposition, is moving with us,—has become so receptive that it extends its arms to greet the spirit of Theosophy ! The cycle having turned, the force of the Lodge being indrawn, that force is now functioning on the higher planes, and now affects the world very much as some of the recently discovered invisible, intangible rays affect the world. The power of those rays is said to be tremendous, but science itself has to use the most delicate instruments in order to register their existence. They belong to the finer of nature's forces. And so the force of the Lodge to-day affects the world without the world knowing it, reaches it without any recognition by the world. In the same way the influence of The Theosophical Society to-day, because it truly represents and works with the Lodge, is known only to the few, and, to the world, is just as invisible

and intangible as the finest of the rays in question,—and therefore creates no commotion, arouses no outer opposition.

One moment's thought, if they understood the elementary principles of Theosophy, would enable the blind followers of Adyar to see why the very fact that Mrs. Besant and her associates avowedly are trying to force their creature on the attention of the world at this stage of the century, using the latest modern devices to do so, proves that Adyar is working against the current of the Lodge and not with it.

Of course in our own ranks also there must exist the need for a deeper, better understanding of Theosophy. It has been said that the Black Lodge is pitted against us. The Black Lodge has brains. It has been suggested that we should pray for brains. By all means let us pray for brains,—because if we begin by praying for brains, ultimately we may work for brains, which perhaps would be even better! We may be terribly conscious of our moral imperfections. I wish we were equally conscious of our mental imperfections. One of our greatest dangers is self-satisfaction. It is appalling to be satisfied with one's moral condition. It is even more so to be satisfied with one's mental condition, or lack of it. Yet, never despair ! Let us begin life all over again with the determination to acquire the brains that we do not possess— because we can get them if we work for them.

Somebody said, not long ago, that the world has reached a condition to-day in which people would rather tear down and rebuild their cities than dig up one honest reason for one of their own opinions. There is much truth in that, because, intellectually, we are phenomenally lazy. All of us suffer more or less from the disease of Tamas, inertia; and inertia, I suspect, as seen by the Lodge, is nothing short of a tragedy. Perhaps some of the older members are even more guilty than the younger ones: I hope so ! We are inclined to take our beliefs for granted. They become habits. How many people in this room could give intelligent, clear-cut reasons for their belief in Masters? Years ago they had some splendid reasons. Now they have faith; but faith, great power as it is, may be misused as a lazy man misuses his armchair. He lies back, reclining comfortably on his faith, which, in truth, has become merely a mental custom.

Let us examine ourselves and see how we rank, and really take to heart the fact that it is impossible to be good—even to be good—unless we are intelligent,—that true goodness depends upon intelligence. Of course it is equally true that intelligence depends ultimately on goodness, for the one cannot exist without the other. We can never go to heaven or to any place remotely resembling heaven, unless we go there with our eyes open. We must learn to dig down to the reasons for our opinions.

Why is this so important?—because it is not really a laughing matter. It is so important because it is the function of The Theosophical Society, and therefore our own function as members, at all costs to keep Theosophy pure and unspotted from the world. Just think for one moment of Theosophy as portrayed by Adyar, and then see how the Masters must feel about that terrible perversion, and think how they must hope, even in us—relying upon us to hold the truth before the world; to live the truth so far as we have it in our power to do so; to make this thing shine even if it be only in a corner of the world's darkness; to keep it pure and unspotted; to resist the tendency of the world to drag it down and muddy it,—a tendency that exists within our own natures, seeing that we are creatures of our period. How can we keep Theosophy pure and unspotted unless we understand what Theosophy is, unless we understand something at least of the nature of Masters, of the purpose of Masters, and unless we have brains enough to see what used to be called the wiles of the devil? If there be a White Lodge there must also exist a Black Lodge, and if there be a Black Lodge, then all its evil intelligence must be concentrated on the destruction of what our Masters have established,—beginning, when possible, with the undermining of individuals.

We must be alive to every danger, and use our imaginations in order to see the danger. Take, for instance, Christianity: there are many members of the Society to-day who are members of a Christian Church. In that case let us recognize the inevitable tendency to save oneself trouble, to revert to the simplicities of youth, and quietly to accept all kinds of dogmas, sometimes because "Oh well, I used to believe it," sometimes because we would

admit that there *is* an esoteric interpretation and it does not matter just what it is because it is there anyhow: a general feeling that salvation has been found—that church membership gives religion. Although no member of the Society would permit himself to think such thoughts aloud, even to himself, the question is whether there is anything of that sort going on in the subconscious self; because few people would object to being "saved," if it could be done for them.

Let us realize that it is not possible to understand Christianity unless we understand Theosophy; that we cannot understand Theosophy unless we study Theosophy, and that we cannot understand Theosophy unless we understand at least two of the great exoteric religions.

Have those who call themselves Christians ever stopped to ask what is the religion of the Master Christ? I do not want to elaborate on that; I leave it to you to do so: but really it is impossible to think of that Master as going to church and singing hymns about himself ! What is the religion of the Master Christ? Because that is the religion we must find if we do not possess it already. We must find in Christianity that which he believes and worships rather than that which church councils and so forth have declared we ought to believe and worship. We must seek his truth in all its purity and beauty. Those who are Christians must follow him, because he is all there is to Christianity, all there is or ever can be. Following him, all the more reason to follow his Brethren also. It is dreadful to hear at a meeting of The Theosophical Society talk about *the* Master, as if there were but one. How must that Master think and feel when he hears those supposed to be speaking for him, speak of *the* Master? If there be anything human left in him, shame and mortification must be the result. Theosophy is the mind of the Lodge of Masters, is the foundation of all religions, and it is from Theosophy that Christianity sprang. It is because of Theosophy that we to-day have the faintest understanding of Christianity, if we possess it.

And so, once more, let us begin all over again. That, I think, is the real purpose of these Conventions; for although the meeting of old friends and of those who are working for the same Cause is a splendid stimulus and an immense pleasure, yet there is and must be a still greater purpose—and that is that because of our meeting together, because of the renewal of old ties, because of all the memories that come back to us as a result, we may make a new beginning, so that life may begin all over again for us, that we may see perhaps as we have never seen before—even as that old disciple saw it ages ago—"a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (the sea of psychic illusion). May we not hope to see too, as that old disciple saw, "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband"? And perhaps hear, even as he heard, "a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." And then, more than that, we may catch some echo of the voice of Him who, in that language of the past, "sat upon the throne," saying, "Behold, I make all things new."

Upon motion, duly seconded, it was voted that the Report of the Executive Committee be accepted with the thanks of the Convention.

The Chairman announced the appointment of the following standing committees, and then called for the report of the Secretary T. S.

Committee on Nominations
MR. CHARLES JOHNSTON, *Chairman*
MR. BIRGER ELWING
MR. A. GONZÁLEZ JIMÉNEZ

Committee on Resolutions
MR. E. T. HARGROVE, *Chairman*
MISS MARGARET D. HOHNSTEDT
MR. G. M. W. KOBBÉ

Committee on Letters of Greeting
DR. ARCHIBALD KEIGHTLEY, *Chairman*
DR. C. C. CLARK
MR. HERMAN HOHNSTEDT

Report of the Secretary T. S. for the Year Ending April 23, 1926.

The annual reports from our Branches call to mind the simile used at the last Convention, likening the world in its present state to a garden in very early spring. That is not the season of luxuriant foliage and fragrant blossom; flower and fruit are still hidden in the astral model for the garden. So also is much that has been striven for in Branch work during the twelve months since our last Convention. To report upon its most significant features is quite impossible as yet, but we can begin by giving profound thanks for the favouring conditions that have been vouchsafed to us, the fructifying weather, so to speak, and the freedom from destructive storms. It is a superior form of storm-signal service that is maintained by the Theosophical Quarterly, through which potential disturbances have been so dealt with, in advance, that our efforts have not been diverted or divided.

One element is common to the Annual Reports received from our widely separated Branches, —the consciousness of a rising tide of life, of an inner activity, an added vitality, as unmistakable as the *feel* of the first real days of spring. Even the formal "Letters of Greeting" which we shall hear this afternoon bear witness on this point. It has been the surprising experience of some Branches to find their active membership doubled in a single year. One report says: "A few of us had been sowing seed for many years, with no sign of encouragement, and now such a harvest ! Some whom we least expected became very much interested, and others from whom we had hoped much, would not listen any more." Another Branch reports that its many new members are intensely active; others say that their gain has been in a "strong feeling of solidarity," in a "steady effort to understand the Theosophical teaching and to apply it practically."

In various Branches the basis for study has been "Letters to Students" and the "Elementary Articles,"—a wise choice, considering Mr. Griscom's special genius for making practical and attractive to others, what he had done in his own inner life. Still other Branches are studying the *Key to Theosophy*, the *Ocean of Theosophy*, the *Yoga Sutras*, and the *Bhagavad Gita*. For devotional exercises, *Fragments* and the *Voice of the Silence* are widely used. The Convention report of 1925 has also been generally studied; and the reports of the meetings of the New York Branch have been used most successfully by our foreign Branches, to stimulate their own consideration of the topics presented. The most ambitious enterprise of the year is that of our valiant members in South America, who have completed the first volume of their new magazine, in which they reclaim that honourable title, "The Theosophist," which fell upon evil times after Madame Blavatsky's direction of it ended. May the Latin-American peoples, among whom they seek to sow seed for a future harvest, prove sufficiently aware of the need to make adequate response!

First and last, it is upon the Theosophical Quarterly that we all rely. Founded twenty-four years ago by Mr. Griscom, and every year growing closer to his ideal for it, the magazine is like a voice of great strength and beauty, calling aloud in the wilderness of the world; to our isolated members, a voice from Home. Among those not connected with the Movement, it awakens response in many a heart. Occasionally a total stranger will write us that he is changing his address and must make sure of receiving his Quarterly, as he "lives by it." No further word may come from him, beyond the periodical renewal of his subscription, until finally it is terminated by his death,—and we remove his name from our subscription list, with the hope that in his next life it may be his good fortune to be drawn closer to the Movement. The extent to which the magazine is being bound and preserved in libraries, here and abroad, suggests that it is, perhaps, to reward the next generation of truth-seekers. Imagine the delight with which some of them, twenty-five years hence, may come upon its volumes, finding there clues to the Path of Discipleship; also a clear recognition of the position of Masters, and a glowing fire of devotion; all recorded in a form that makes the gift complete, because so intensely personal and yet so universally revealing.

A cardinal principle of the T. S. is that members working for it shall do so as "volunteers," without pay; but this does not prevent their emulating the efficiency and dependableness of "regulars." That term at once brings to mind the editorial board of the Quarterly.

We are all also under obligation to those who share in the proof-reading, which often falls upon them in large quantity and with the need for speed,—not easy in these days when the Labour Unions govern every operation in the production of a magazine. To the Assistant Secretary T. S. we are indebted for the completeness of the Convention report and for the notes on the New York Branch meetings, which another member very kindly manifolds for distribution to the foreign Branches. The Assistant Treasurer also gives expert aid, and several other members have trained themselves to assist at some particular point when extra help is needed. There is also our fleet-footed Mercury, who is always willing to start for the Post Office, no matter how frequent the calls or how numerous the parcels. As for some years past, one of our members again has most generously paid the salary of a stenographer in the Secretary's office. For all these varied contributions we are most deeply grateful.

Since the last Convention, a number of our veteran members have passed away. Mrs. Ada Gregg was the first to go, after a long term of devoted service to the Society. Her signature, as Secretary T. S., now stands upon the diplomas of the majority of our members, an abiding witness to her efforts on our behalf. Then there was Mr. Julin, the greatly loved President of the Arvika Branch, and father to most of our present Swedish members, who keenly feel his loss. Of the same stalwart band were Dr. Schofield, of Toronto, Mr. Lilly of Los Angeles, Mrs. Outcalt of Cincinnati, and Mrs. Binks of South Shields, England—all active in disseminating Theosophy and in spreading our literature.

And what of our distant members who are not in this gathering to-day? In the past year they have worked shoulder to shoulder with us, perhaps contributing far more than we shall ever know to the success of the Branches represented here. What do you suppose would happen were this Convention wholly located in a world or "dimension" where only fervour of desire was necessary to insure one's presence and participation? Would not our hearts burn within us, could we but see how many are for us and with us to-day? Let us turn toward our absent brothers, sharing with them our joy in a bond which makes us one. Many of them are now meeting to honour Convention day, and all it means. Let us join them in thanksgiving to the great Lodge of Masters whose powerful protection has blessed us, every one.

Respectfully submitted,

ISABEL E. PERKINS,

Secretary, T. S.

MR. MITCHELL: May I move a vote of thanks from the Convention to the Secretary, both for her report and for her work during the year, for which we are all deeply grateful. (This was seconded by Mrs. Griscom.)

THE CHAIRMAN: It has been moved and seconded that a vote of thanks be extended to the Secretary. I believe no motion ever comes before the Convention that is more genuinely responded to than this which it is now my privilege and pleasure to put. (This was passed by unanimous vote.) The next business before the Convention is the report of the Treasurer, and I shall ask Mr. Johnston to take the Chair.

REPORT OF THE TREASURER, T. S.

PROFESSOR MITCHELL: I do not need to repeat what all members of the Society must by now know, and that is that the Treasurer is very deeply and constantly indebted to the Assistant Treasurer, Miss Youngs (and all the Society is indebted to the Assistant Treasurer), for her constant labours on the details of the Treasurer's office. It is through the Assistant Treasurer that the books are kept, the Bank accounts balanced, deposits made, and receipts sent out. So this report, made in the name of the Treasurer, really represents the work of the Assistant Treasurer.

APRIL 26, 1925–APRIL 24, 1926.

Receipts

Current Dues	$641.33
General Contributions	413.25
Propaganda Fund	1,380.15
Subscriptions to THEOSOPHICAL QUARTERLY	589.99
	$3,024.72
1927 Dues, prepaid	104.00
Total receipts	3,128.72
Balance April 27, 1925	789.91
	$3,918.63

Disbursements

Pension		$60.00
Printing and mailing, THEOSOPHICAL QUARTERLY (4 numbers)		2,983.77
Stationery and Supplies		103.68
Printing		31.23
Rent		150.00
Miscellaneous:		
Flowers (Mrs. Gregg)	$5.00	
Telephone	53.10	
Purchase early numbers of QUARTERLY	23.75	81.85
Total disbursements		3,410.53
Balance April 24, 1926		508.10
		$3,918.63

Assets

On deposit Corn Exchange Bank, April 24, 1926	$508.10

Liabilities

1926 Dues, prepaid	$104.00
Excess of assets over liabilities	404.10
	$508.10

HENRY BEDINGER MITCHELL,
Treasurer, The Theosophical Society.

April 24, 1926.

The chief interest in the Treasurer's report is always in its comparison with the report of last year. I shall make this comparison in round figures. The first item of our receipts is our current dues. As you know, the dues have always been but a small portion of the actual subsistence of the Society. It has lived on its voluntary contributions. Dues have never been meant to keep out of the Society anyone unable to meet them. Their aggregate is not a large item,—about $640.00. General contributions, which accompanied the dues, are $413.00, —just about the same as last year. Then you will recall the Propaganda Fund, which was established as another department for current contributions,—contributions made directly to enable the Society to continue to publish the QUARTERLY at the ridiculously low price of twenty-five cents, which, of course, does not begin to pay for the printing and paper of the magazine. Receipts from the Propaganda Fund this year have been $1,380.00, in which we have included about $75.00 of contributions which were sent directly to the QUARTERLY itself, without reference to the Propaganda Fund by name; so that those two divisions of our contributions have been lumped together, making a fund of $1,380.15, which is about $50.00 more than last year.

Subscriptions to the THEOSOPHICAL QUARTERLY have also increased by nearly $200.00, making a total of receipts for the year $3,024.72, in addition to which we have had dues paid for the coming year of about $100.00, making our total receipts, including that hundred dollars, $3,128.72.

Over against that, there was a pension of $60.00, and the printing and mailing of the THEOSOPHICAL QUARTERLY, four numbers. The QUARTERLY costs about $750.00 an issue,— just under $3,000.00 for the four numbers, which is nearly equivalent to our total receipts for the year, $3,024.72. There are two small items of printing and rent, and a miscellaneous account, adding up to about $82.00 (flowers to Mrs. Gregg; telephone; and purchase of early numbers of the QUARTERLY, where we found that they could be advantageously secured). So our total disbursements were $3,410.53, as against $3,368.63 last year.

Expenses are, as is usually the case in our healthy days, three or four hundred dollars more

than our receipts. Apparently that is continuously possible,—by what method of financing I have not yet discovered ! (It would be invaluable to us in our personal affairs.) We started with a balance of $789.91, and we close with a balance of $508.10. That is on deposit. Those are our assets. Against them we have to put the dues for the current year which have been paid in advance—$104.00—and the difference, the excess of Assets over Liabilities, with which we start the new fiscal year, amounts to $404.10. This will be just about wiped out by the next Convention, if we run at the same rate as now.

Upon motion duly seconded, it was voted that the report of the Treasurer be accepted with thanks, and Professor Mitchell resumed the Chair and called for the report of the Committee on Nominations and Election of Officers.

Report of the Committee on Nominations and Election of Officers

Mr. Johnston: The Committee on Nominations and Election of Officers recommends that the members of the Executive Committee whose terms of office now expire, Judge McBride of Indianapolis and Colonel Knoff of Oslo, Norway, be re-elected; and, further, that the Treasurer and Assistant Treasurer and the Secretary and Assistant Secretary be re-elected for the coming year.

It was moved, seconded and voted that the report of the Committee be adopted, and that the Secretary be instructed to cast one ballot for the nominees. This was done, and the nominees were declared elected.

The Chairman: This completes the business of the morning session. Certain members of the New York Branch hope very much that our visiting members from out of town, who have not already made other plans, will take lunch with them. Dr. Clark, Mr. Woodbridge, Mr. Perkins, Mr. Saxe, and Mr. Auchincloss have specially requested the pleasure of serving as hosts, and Miss Perkins, Mrs. Bell, Miss Lewis, Miss Wood and Miss Dodge as hostesses.

After various announcements, a motion to adjourn was called for, and the Convention adjourned until 2:30 P.M.

Afternoon Session

The afternoon session opened with the report of the Committee on Letters of Greeting.

Report of the Committee on Letters of Greeting

Dr. Keightley, as Chairman of the Committee, announced that there were greetings. letters and cables from most of the countries of Europe. He read first a letter from Colonel Knoff of Norway, a member of the Executive Committee, then a cablegram sent to Mrs. Griscom for transmission to the Convention, conveying greetings from Mrs. Graves and Mrs. and Miss Bagnell. Commenting on the letters from Branches in England, Dr. Keightley said that the psychic propaganda of Mrs. Besant, of which Mr. Hargrove had spoken earlier, pressed heavily on our English members, since such activities inevitably attract the attention and mislead numbers of people who otherwise might have been interested in the realities and truths of Theosophy. The greetings from European Branches and members were also a reminder that they endeavour to meet at the same hour that the Convention is held in New York, "in order that they may share in the light which is shed upon us all."

Dr. Clark then presented the Letters of Greeting which had been received from North and South America, reading first a letter from the Venezuela Branch, which, in common with various other Branches on this continent, was meeting at the time of the Convention. These letters, he said, like those from Europe, made mention of the impulse received from the Theosophical Convention of 1925.

The Chairman: It is a matter of regret to all of us that the writers of certain of those letters could not have been here to give their greetings in person,—from Denver, we had hoped to see Miss Evans, and from Toronto, Mr. Harris, but in each case illness prevented. We

are fortunate, however, in having representatives from other Branches here in person, and from them we shall hope to hear later.

It was moved, seconded and voted that the report of the Committee on Letters of Greeting be accepted, that the Committee be discharged with thanks, and that Mr. Johnston be requested to reply to the letters in the name of the Convention, expressing our very hearty thanks and appreciation. The Chairman then called for the report of the Committee on Resolutions.

Report of the Committee on Resolutions

Mr. Hargrove: Your Committee would ask first your approval of the following resolutions:

1. That Mr. Johnston be requested to reply to the Letters of Greeting.
2. That the Convention requests and authorizes visits of officers of the Society to Branches.
3. That the thanks of the Convention be expressed to the New York Branch for its hospitality, and for the use of the room in which the Convention is held.

The Chairman placed these three resolutions before the Convention, expressing regret that the usual seconder of one of them—Mrs. Gitt of Washington—was not present, and they were passed by unanimous vote.

Mr. Hargrove: The fourth resolution we shall have to explain. I must begin by reading to you a letter that has been received by the Secretary of The Theosophical Society from a member in Germany. It reads as follows:

"As you know, the three Berlin Study Classes, in relation to the Parent Society, are not regarded as Branches of the Parent Society (Branches of the T. S. in New York); they are never mentioned in the above sense in the Convention Reports. I should be glad to know:

"1. On what conditions German Study Classes receive permission to form a Branch of the Parent Society? (Foundation for a Branch of the T. S. in New York).

"2. How should the leaders of Study Classes act with regard to applicants for membership?

"Should one say to these applicants, that the Study Classes cannot accept Members of The Theosophical Society, because the Study Classes themselves have no standing as Branches, or should one direct these applicants to the Parent Society in New York?

"The German Members would be very grateful to you for an answer without reserve. Would you have the kindness to bring this matter up for discussion at this year's Convention, and urge that an answer for us to these questions, so far as it cannot be given personally, should be included in the Convention Report in the Quarterly, in clear terms that cannot be misunderstood."

The answer to the second question is very simple—the question of what should be done in the case of applicants for membership—because the Constitution and By-Laws of the Society clearly state what should be done. There are members-at-large in Germany at the present time. If any application be received from a non-member, that application may—if they approve of the applicant—be endorsed by two of the members now in Germany (that is to say, other members-at-large), and should be forwarded to Headquarters in New York, in the regular way, as provided for in By-Law 20:

"Applicants for membership-at-large shall present such application to the Headquarters of the Society at New York," and "Any person being in sympathy with the First Object of the Society and willing to abide by its rules shall submit an application in writing, according to the forms provided by the Executive Committee, signed by himself and countersigned by two members of the Society." In other words, there exists a perfectly simple means, such as is used all the time in this country, for the admission of new members.

When it comes to the question of the Executive Committee issuing a charter for a new Branch in Germany, the matter is so important and requires such considered expression, that I thought it would be best to write a statement—not very long—which the other members of the Committee on Resolutions have read and approved. This is as follows:

Before the war, there were, in Germany, Branches of The Theosophical Society and many German members. As soon as the United States entered the war, all communication between Headquarters in New York and these German Branches and members, ceased. After the armistice, the majority of these German members separated themselves from the Movement (they were formally expelled from the Society at the Convention held in New York in 1920) and formed some sort of organization of their own, proclaiming that Germany had been in the right throughout the war, and that the Executive Committee of The Theosophical Society, and the THEOSOPHICAL QUARTERLY in particular, by their condemnation of German methods and their unqualified support of the Allied cause, had ceased to represent the spirit and purpose of Theosophy. A minority of German members came to an opposite conclusion, admitting that their country had been in the wrong, and protesting their desire to atone for this wrong-doing so far as might lie in their power. Many former members among this minority have devoted themselves continuously from that time, often at great personal sacrifice and at grave risk, to an effort to enlighten their fellow-countrymen by bringing home to them the facts which most Germans ignore, and the principles which Germany as a nation outraged. These members deserve the highest praise for their ability to see the truth, in spite of their nationality, and for the fidelity, loyalty and courage with which they have laboured.

It is unfortunate that they have not worked in harmony together,—although that has no immediate bearing upon our problem. There are three separate Study Classes in Berlin, and it might be argued that it would not be fair to grant a Charter to one Class, and not to the others. But we do not think that the problem should be met on any such grounds. We think it should be dealt with fundamentally, and with full recognition of the principles involved.

That which the world forgets, The Theosophical Society must remember. The world, from a short-sighted sense of expediency, chooses to shut its eyes to the fact that Germany as a nation is exactly the same Germany that invaded Belgium and France in 1914. The world chooses to forget that Germany then, and throughout the war, revealed herself as devoid of honour, devoid of principle, and as actuated by motives which reflect those of the Black Lodge. She declared herself to be ruthless; she proved herself ruthless. And at no time has she officially or otherwise even claimed to be repentant. That is the point: she has never admitted that she was in the wrong; she has never expressed sorrow for the unspeakable evils she perpetrated.

No one can dispute that fact.

And the principle is equally clear: "If thy brother trespass against thee, rebuke him; and *if he repent*, forgive him."

Germany, in the eyes of all clear-thinking men, who base their conduct on divine law rather than upon sentimentality or upon what they mistakenly construe as business expediency,—Germany as a nation remains an outcast among nations.

Members of the Society in Germany—German members—are a part of the German nation and share its Karma. Always and everywhere it is the comparatively innocent who suffer for the more guilty. Further than that, the more complete the sense of guilt, the more willing is the individual to suffer for the guilty who are unrepentant. If there be resentment when the truth is brought home to him; if he feel that he suffers unjustly for the sins of his past or for the sins of his countrymen,—that man's repentance is of the lips and not of the heart. If we do not know this from our own experience, and from our daily contact with the world, we have lived in vain.

Should this Convention instruct or request the Executive Committee to issue, through its Chairman, a Charter for a German Branch, thus permitting official representation at our Conventions, we should in fact be recognizing Germany as on a parity with other nations; we should be violating divine law; we should be doing as the world has done; we should betray our principles and our trust. We are responsible in this matter to the Founders of the Society, and, being permitted to see the Light, must obey it.

Individual German members we may honour, respect,—and pity: for their Karma indeed is heavy, their burden, I should think, almost intolerable. But the Society does not consist

of individuals; its Constitution and By-Laws provide that it consists of Branches; and we can return only one answer when asked to incorporate in the body of the Society a Branch thus unfortunately tainted: and that is, *No.*

Therefore, on behalf of the Committee on Resolutions, I beg to move:

Be it resolved, that the letter from a German member to the Secretary of The Theosophical Society be referred to the Executive Committee for reply on the basis of the principles outlined by the Committee on Resolutions.

I do not see that it should be necessary to add anything to that statement, except, perhaps, to emphasize one point,—namely, that the Committee on Resolutions, after conference with members of the Executive Committee and others, is asking that you should take a stand which is the exact opposite of the stand now being taken (and that has been taken for some time past) by the so-called civilized nations of the world. It is asking you, as representing The Theosophical Society, in effect to declare that the attitude of the British Government, of the present French Government, of the United States Government, is wrong; is asking you to take a stand which we believe to be based upon theosophical principles—of which those governments, unfortunately, are totally ignorant—and is asking you to deny that request from a German member simply and solely on grounds of right, regardless of what some might believe to be a sense of expediency. That is the recommendation of your Committee, but in the very nature of things it is a recommendation in regard to which all or some of you may wish to express strong opinions.

THE CHAIRMAN: You have all heard the resolution proposed by the Committee on Resolutions,—that this letter be referred to the Executive Committee for reply on the basis of the principles outlined by the Committee on Resolutions. The question is before you for such action as you may choose to take.

MR. WOODBRIDGE: In seconding the adoption of the resolution, I have a very strong sense of awe and almost of fear, because I go back to the time when this Convention took an attitude toward the great war which was directly contrary to that of the ruling powers of America, and against its prevalent public opinion. I have watched, with increasing awe, the results that, as any thinking person may see, have followed the significant actions that have been taken by our Conventions. So in seconding the motion to adopt the resolution, I feel like adding a prayer that like results may follow our action to-day. The world may neither know nor believe that Masters use the T. S. to help the souls of men, but we, who know and believe this, must have a heavy sense of responsibility—which means that we must go hence with renewed inspiration to play our parts superbly well, through all our duties, no matter how humble they may be.

MR. MITCHELL: I should like to express my own personal gratitude to the Committee on Resolutions for having introduced this resolution, and for giving us an opportunity to take some action which may help to relieve the sense of shame that so many of us have felt over the failure of the United States Government to recognize the principles on which that resolution is based. There stands the condonation of the action of Germany by England, and by the United States; also the bill before Congress under which the United States Government will take over and pay the German war claims; also the action of this Government in relieving Germany from all indemnity claims and at the same time demanding from France all that we can get: all this is something that we must have blushed over, time and again. We see this country throwing its weight on the side of disarmament, and for the evacuation of that part of Germany which is still occupied by the French army,—action after action has been taken in this country, looking toward complete obliteration of all memory of Germany's guilt. We have been helpless under it. There has been nothing that we could do to protest effectively. Here and there someone has spoken of the gross injustice of trying to collect, from our Allies in the war, money they spent for munitions that were needed, in large part, because we were unprepared and unable to bear our share of the common burden. Most of those debts were contracted in 1917, when we had no army in the field because we had shut our eyes to the facts in 1916. England and France gave their soldiers' lives for our cause, and now we want to

collect money from them for it! It is exactly the same forgetfulness that is condemned by this resolution. So I should like again to express my sincere gratitude for this opportunity to vote for it.

MR. SAXE: We see the dire effects which a total lack of understanding of theosophical principles has had on the German situation, both before and since the armistice was signed,—and it seems to me that this resolution shows true consideration for the German members themselves. As has been pointed out, they must be having a terrifically hard time to see straight. I believe that if we were to follow a different course and were to authorize the chartering of a Branch in Germany, it would be a real detriment to them.

DR. CLARK: Something was said this morning about the salvation of humanity resting with The Theosophical Society. This resolution seems an effort—the only effort that I can see being made—to keep humanity's eyes open to the danger that lies, not *ahead* of it, but right around it. How do we think civilization comes into being? You cannot press a button and have civilization issue out of a tube. It requires centuries and centuries of effort and sacrifice to produce it. What we can see of the course of Germany for many years past, has been directly against civilization, directly against the White Lodge, which we believe sponsors civilization. The world does not wish to be disturbed by having to keep on guard against dangers; if dangers exist, it prefers to close its eyes to them. That is what the world has done in regard to Germany. In this resolution The Theosophical Society says to the world, "Don't you know that your very life is at stake? Keep your eyes open. See the evil that is threatening your very existence."

After opportunity had been given for further discussion of the question, the foregoing resolution was put to the vote and unanimously carried. Further report from the Committee on Resolutions was then asked for by the Chair.

MR. HARGROVE: I hope very much that if any member or delegate had felt hesitation over the passing of that resolution he would have expressed it. I realize that the overwhelming feeling was in favour of it, but it would be lamentable indeed if, at a Convention of The Theosophical Society, different views could not freely be expressed. Our Convention should be an opportunity for discussion, for real consideration. I should like you to know, in any case, that those who did speak in favour of the resolution had not had the slightest intimation that it was going to be brought up.

There are two or three other matters that the Committee feels it ought to say something about. It is the duty of the Committee on Resolutions to pick up the "bits" left over from the morning session of the Convention, and there is usually an opportunity during the lunch hour for a rather free expression of opinion in regard to one thing or another that may have been said at that session! Among other things, I want to anticipate a question that a particular friend of mine is almost certain to think of. If he has not thought of it already, he will before supper time this evening! It is, that one speaker having said this morning that the Black Lodge is intelligent; the same speaker having said, "Let us pray for brains, for if we pray for them, we may work for them," and also having said that intelligence depends upon goodness,—did not his statements involve a contradiction? The reconciliation lies in the fact that there are grades of intelligence. We all know that evil men can be intelligent up to a certain point, can be very crafty up to a certain point, but that wisdom, intelligence of the higher kind, can only exist as the fruit of self-sacrifice, as one of the fruits of the spirit. Wisdom needs breadth of base. It is no use for something to come down from above—and wisdom does come down from above—unless there be sufficient breadth of base to receive it when it gets here. We must supply that breadth of base by means of study, effort to understand, reflection.

Having disposed of that hypothetical misunderstanding, permit the Committee to attempt to remove another. All of us suffer at times from incoherence, or from the assumption that we are being perfectly lucid when actually the effect produced on others is a condition of bewilderment. There were one or more speakers who thought they were being lucid, who were told after the morning session was over that what they had said was fine, except that it was utterly incomprehensible to most people. Someone said it must be horrible for the Christian

Master to hear himself spoken of at a meeting of The Theosophical Society as *the* Master—as if there were only one Master. It was suggested afterward that, in addition to making the sweeping statement, the reason for it needed to be explained. The trouble is, I do not know how to do it. It seems to me to be perfectly obvious. Suppose, for instance, that you have a group of men, a foot ball team. There are foot ball teams, I assume, where each individual member wants to shine as the star player; but think for a moment of a different kind of team, a *real* team. Can you not see them work for one another, admire each other more than they do themselves, want to give credit to each other instead of to themselves? Granting that the Lodge is the Lodge of Masters, the desire of each necessarily must be, not that he shall receive the glory, but that it shall be given to others rather than to himself. To be singled out as the greatest among them would be unspeakable from a Master's standpoint. If it is not clear, it ought to be! It is one thing in a church which exists in the name of a particular Master and which recognizes no other Master, to speak of *the* Master, because in that church there *is* only one Master for all practical purposes, and in any case so far as that congregation knows anything about it. But in The Theosophical Society it is totally different. The Society was founded by Masters, by the Lodge, and each Master is working for the Lodge. It is a family matter; and to treat one Master as if he alone were responsible would be, in his eyes, the worst kind of reflection upon himself.

There was another point that was not as clear as it might have been. We should make a mistake (and it is a mistake that has often been made) if, looking back over the history of the past—not merely to 1875 but over preceding centuries of effort by the Lodge—we were to limit our search and our study to religious movements. We must not permit ourselves to take a narrow view of the Lodge or of its activities. If we are seeking for manifestations in the past of what you might think of as the Theosophical Movement, we should look at literature, at art, at science, in all ages, for expressions of the Lodge spirit and its direct action in the world, for the Lodge uses all possible agencies and means, and whatever can possibly affect the character of man is its immediate concern. All really great literature is written in an astral cipher, whether the writer was fully aware of it or not, and in that sense has been inspired. Ideally speaking, we ought to be so well informed in these respects that a discussion of some such book as that of Miguel Asin, on Islam and the Divine Comedy, recently published, would thrill this Convention: did Dante derive the Divine Comedy from certain Sufi writings, or did both receive their inspiration directly from the same source? Whatever the answer may be, we should look to the Lodge for the inspiration in the writings of the great Sufi mystics just as in the Divine Comedy. The source ultimately is the same, no matter through what channels it may reach the transcriber.

We should understand these things. We should so broaden our minds that there is no corner of human life or human activity that does not concern us. That is the ideal. If we cannot live up to it, let us at least keep that ideal alive. Our actual ignorance should incline us all the more to keep it alive, and to insist that the theosophical ideal is nothing short of omniscience. Meanwhile, no matter how decrepit we may feel or may be, we should continue to study.

It would be impossible at these Conventions to say all that we have in our hearts to say. It is always our greatest pleasure to hear from the delegates—the living delegates—but let us also think of other delegates. Mr. González Jiménez brought with him from Venezuela, two pictures, one of Mr. Dominguez Acosta and the other of Mr. Benzo,—both of them as of the past, and yet of course of the present as well. Let us think of them. Then let us think of Mr. Julin who is responsible for so much that exists to-day, in Sweden, of theosophical effort and of theosophical understanding,—who died last year; of Mrs. Gregg also, our former secretary, so old a worker and so well beloved by all of us. Then there is Mrs. Binks, who laboured faithfully for over thirty years in the north of England, and who died in February. Not as if they were dead, but as companions, let us call to mind H. P. B., Judge, Jasper Niemand (otherwise Julia Keightley), Miss Hillard, General Ludlow,—Mr. Griscom goes without saying. Who else? There are so many whose names are known to all of you, whose lives were known to some of you; but even those who know them only by name may here and

now join them in spirit. Therefore, the Theosophical Convention is not merely a meeting of embodied delegates; it is a meeting with the great ones of the past, the past and the present being at one in these moments when we are lifted out of ourselves into the world of reality, when we are lifted to their plane,—not only those who have been active in The Theosophical Society, but those who gave themselves to the same work century after century in the past. And so it is that we have the privilege of meeting with them and of feeling ourselves to be in their presence, no matter how unworthy we must know ourselves to be. We have that great support, that marvellous friendship,—the knowledge that, if they could, they would strengthen our hearts, would enlarge our minds, would give us all that they acquired of wisdom, of understanding, of the spirit of sacrifice and of service. Sometimes it may seem that Masters are too far off, too remote; that they are so great that they are utterly beyond us. In that case, let us think of those less than Masters, of their chêlas, of disciples of varying degree, of some no greater than ourselves whom we can think of as fighting side by side with us, having met with exactly the same trials, exactly the same difficulties, with no better weapons to meet them than those that we possess. Even the unattached member, who seems to be alone, far off,—let him also remember in his hour of trial, that he is not really alone; that what he does affects us just as it affects those who laboured in the past and therefore labour in the present. We are, in that sense, utterly at one.

It is a great responsibility, but no one who accepts it can any longer find life dull or boresome. If he be an understanding member of The Theosophical Society, every incident in history acquires a new meaning; every book he reads leads him to a new light; every acquaintance he makes reveals to him a new aspect of the Oversoul. Then, when he makes the acquaintance of a fellow member of the Society, he may wonder where, when, he has met that soul before, when did he fight with him, side by side, as he is fighting with him, for him, to-day. That is one phase of the meaning of membership, and it is to reinforce our understanding of it and our feeling for it that these Conventions are held.

THE CHAIRMAN: The report of the Committee on Resolutions is before us. I doubt whether it has picked up all of those possible loose ends of misunderstanding which may exist, but it has swept together some. Is there any further action required upon the report of the Committee?

Mr. Hargrove having replied in the negative, the Chairman announced that the Committee would be left in existence on the chance of being of service later, its official discharge to take place at the close of the Convention.

THE CHAIRMAN: We come now to our opportunity to hear personally from the delegates of Branches, from visiting members-at-large, from the members of our own New York Branch,—from all the members present. The Chairman very much hopes that you will not wait to be called upon. He is charged with the duty of enabling the Convention to hear from members, and he wants to fulfil that duty, but he also wants you to share i with him. Therefore, please speak without being called upon, and as the time is limited, we ask that the speeches be not more than ten minutes in length.

MISS HOHNSTEDT: As to the work of our Cincinnati Branch, the Chairman is here and will report on that better than I can. Our class for the study of the *Secret Doctrine* has met every two weeks, and has aroused much interest. I asked several of the newer members of the Branch for their impressions of what had been done in our meetings during the winter—and their replies showed their enthusiasm. One of them would "gladly have gone many miles to hear the discussions," had that been necessary. Another said the *Secret Doctrine* shows the way to the Father's home, and the Slokas are the stations on the way, where one can find a little rest and learn one's way about.

MR. A. GONZÁLEZ JIMÉNEZ (who spoke in French): You have heard read the written report sent by the Venezuela Branch. From the reports sent in previous years and from the articles in the magazine *El Teósofo*, you know that the Theosophical Movement took root in Venezuela before the Boston Convention, in 1895, and, withstanding all crises, has been ever loyal to the purpose of the Movement, and also has never separated from its vehicle, The Theosophical Society. For this we feel boundless gratitude to Benzo and Dominguez Acosta, whose

pictures you see here. Now it is for us to continue the work of these two brave companions, who were two true heroes. But it is not so much a question of what has been done as of what there is to be done: before us lies our duty—which is also our opportunity. [The Secretaries regret their inability to expand this brief resumé of his remarks which Mr. González was kind enough to write out, afterwards, at their request. As he spoke in French, they hesitate to quote him verbally, but they wish to add that he drew an inspiriting picture of members in his Branch, impressed with a sense of their great mission, very much alone in their efforts, but feeling their responsibility so keenly that to strive and work to the uttermost was a self-imposed necessity.]

THE CHAIRMAN: I have here a letter from the President of the Venezuela Branch, speaking of their great pleasure in being able to be personally represented. I know that we can answer that we too have had great pleasure in their ability to be thus represented at our Convention. May we now ask Mr. Herman Hohnstedt, to complete Miss Hohnstedt's account of the work of the Cincinnati Branch?

MR. HOHNSTEDT: In coming to this Convention, a certain word in a recent issue of The QUARTERLY is central in my mind, and that is the word "steam-roller." The steam-roller is in operation. We perhaps do not realize it, but we are being steam-rollered all the time. We are being flattened out. Most of the time we are being steam-rollered by glamour. It makes a frontal attack because we are weak. When the spirit steam-rollers us, it envelops us gradually, charmingly. Our own personal likes and dislikes disappear; our personality is flattened. This Convention and this Movement are bigger than any of us. With the intellectual dishonesty that is now in the world, if our civilization is to continue, we must flatten ourselves out and forget our own personal likes and dislikes. We must lend our aid to an organized movement of this kind; otherwise we are lost. I am attending this Convention in this spirit, and I hope to go away in this spirit.

The Cincinnati Branch of The Theosophical Society is coming to the end of this year's series of lectures and study classes. In the history of the Branch, I think there has never before been so much enthusiasm and so much desire to live the life. We have a demand from the new members to continue our study classes into the summer months. They cannot let go, and I think we shall have to acquiesce.

MISS RICHMOND: I have a brief message from the Branch in Los Angeles. They asked me to give you their love and their greetings. They have many new members. Last Sunday they gave what they called a "Convention talk." Mr. Box read the article entitled "Fifty Years," from the January QUARTERLY, and all the older members talked about what the Convention has been to them, and to all the individuals concerned, and to the world at large.

MR. ELWING: I have been living very much alone, way down in the South, and from there have observed the Conventions, year after year. In my imagination, I pictured a large auditorium, a platform and speakers, and an audience of strangers. I find a part of my picture, though the auditorium is not so big as I expected. But the audience! there are faces I never saw before, voices I never heard before, but among them all there is not one stranger. On every face is written the same purpose, the same ideals, and the same unflinching will. Never have I been so impressed with the thought of what a real living brotherhood actually means.

To each one of you, as a memento of our meeting, I have a little amulet to offer. It is not a costly one, but plain and simple, framed only in the blue steel of the Swedish land: In the year 1719, Sweden was convulsed in a great and unsuccessful war. Her army had been captured or routed. Her forts had fallen one by one. On the Baltic Sea, one small fort by the name of Libau was still holding on, against an overwhelming army. There was not the least hope of help by land or sea. The wife and children of the Swedish commander were prisoners in the Russian camp. One day, the prisoners were brought forth to the gates of the fort, and the Swedish commander was given the choice of surrendering the fort or seeing his loved ones hanged. His reply was, "My wife and children belong to God and are under His protection: the fort belongs to my King and is under my protection. I will not surrender." The Russian commander, much as he desired victory, was not to be outdone in noblesse. He released the prisoners.

Why was the grace of such great trial bestowed upon the Swedish commander? Where did he obtain the strength to meet the trial? History does not tell, but the deed remains, and the deed is the amulet I offer you. It is plain and simple, framed in the blue Swedish steel. Like all other amulets, it will work if we trust in it.

MR. WOODBRIDGE: May I ask if it was not Mr. Elwing who designed some of our book covers and other similar things?

THE CHAIRMAN: Yes, and we are his debtors in other ways as well, as it was he who executed the seal of the Society which hangs here.

DR. TORREY: Two years ago we who were at Convention were privileged to hear an address on the nucleus of the cell. It was pointed out to us that the nucleus presides over the cell, rejects those things which are not in consonance with its life, and assimilates those things which are useful. Let us bear in mind the fact that the individual is supposed to be more or less of a nucleus in the community in which he lives. Then there is another point regarding the nucleus, which was not mentioned at that Convention, because science had not then discovered it. During this last year, two Dutch biologists report that the nucleus of a cell gives out energy, and that this energy has the power of stimulating other nuclei, in plants or animals, into activity.

We have been told that a disciple, moving down the streets of a city, can influence it immensely by his own rejection of evil. In this we have an illustration of the rejective power of the nucleus. Furthermore, we have all read that parable of a Master and a disciple who went up on a mountainside and looked down into the valley. At first all the valley was dark. Then a tiny light appeared, and from this another and another came into being, till, throughout the valley, light spoke to light. I am inclined to think that there is a close analogy between the recently discovered power of the physical nucleus and this creative power of the individual disciple.

MR. WOODBRIDGE: It occurs to me that some of us might go away wondering what the difference is between Mr. Hargrove's statement about our debts to the cohorts of the past *who are still with us*, and his condemnation of the psychism in the Adyar Society. In this connection, I recall my son's once coming to me, and asking how much time there is between midnight, the end of yesterday and midnight, the beginning of to-day. We finally worked it out that there is no time difference at all. Exactly the same thing is true of the point of departure where two opposites, like the two I have mentioned, start from each other. We probably can understand little of the distinctions drawn here to-day, if that point of division, that spot where two forces start in opposite directions, is beyond our comprehension. One of my friends once said in this room, that the best way to get the devil behind you is to turn your back on him. That is just the way to deal with any apparent contradiction in the two statements to which I have referred,—until further experience in the Movement clearly shows the justification for them. The great distinction between our Movement and the Adyar Society is disclosed, however, by the use of that test which the Master K. H. applied to purity of intent: without a "shadow of a desire for self-benefit or a tendency to do injustice."

MR. MITCHELL: I should much rather hear from the visiting delegates than speak, but I should probably explode if the Convention closed without expressing my own deep gratitude for being here. That is one thing that somehow *has* to be said in the course of the Convention. There is another thing that I know we all want to do, and that is to impress as deeply as we can on our minds the things that have been said, so that we can be using them and thinking about them before we get the wonderful report that comes out in the QUARTERLY in July.

Going back to the statements made this morning; the feeling that they produce is of our enormous responsibility. Take what the Chairman said about the window that opens into the spiritual world, the window that we are looking through. That window, the world does not see and has not got. It does not know that there is a spiritual world. In so many cases, it has no vision of an ideal. It does not even know that there is an ideal or a purpose for which it can work,—hence the feeling of futility, of loneliness.

I was looking around, this afternoon, at this room, and thought of its opposite, of an Arab mud hut in Egypt, with no windows, dirty, hot, dark, disagreeable. I thought of that as a

picture of ourselves—that is, of much of our average consciousness. This room, in contrast, with its beauty, its flowers, its colour and so on, may be regarded as a symbol of the difference that the vision of the ideal can make in the life of every one who has it.

We may think of ourselves as a man in the desert, given a pail of water to take to his comrades, who perhaps, are dying of thirst a few miles beyond him. Surely he does not waste a drop of it. What do we do with the light given us to take to those in the world who, spiritually, are dying of thirst for lack of it? How much of it do we let go to waste or fritter away? It is the light of the world, the joy of men's hearts, if they could only see it,—the light that comes down from above.

Then, we were told we must get brains; that appalled me at first. How are we going to get brains, how develop them, without waiting for another life to have them born in us? Then I thought that perhaps that was not what was meant. The simile came to me of a great sculptor who could get no clay for his work although there were hundreds, let us say, of little clay images all around him that had been very badly modelled by others, but which they would not permit him to change or to use. So with our minds. They are so filled with images we have put there, that there is no room for anything else. We clear a little bit of space—take, perhaps, one of these misshapen images, break it up into bits and leave the bits for the high gods to make into a thing of beauty. And they *do* turn it into a thing of beauty. We all know that we have been given ideals of wonderful beauty. No one can hear of Theosophy without a sense of the marvellous beauty of its ideals. Yet we hang on to the wretched little images that we have had all these years,—because we *have* had them all these years. So much would be accomplished if we would go through our minds, take many of our images, and break them up—asking ourselves, what is the reason for holding to this? Is it laziness, or prejudice, or habit? Can I make it into plastic material and trust the high gods to mould it, or must its place continue to be occupied by something that I have had all these years and am not willing to give up, rejecting the new because it does not harmonize with what I may be clinging to? All we have to do is to clear a space and let the light in. That light will create brains for us. As a first step, I suggest that we go back and read over the back numbers of the QUARTERLY.

MR. DANNER: I am very sure the hearts of all the delegates were as sympathetically touched this morning as was my own, with the words of welcome to which we listened. That is one thing that brings us here each year, the knowledge that throughout the year, from one Convention to another, the hearts and hands of the older members and of the New York Branch have been held out to us to help, sustain, and guide us. It is also a pleasure to look into the faces of a group of people so different from those one sees in the gatherings of other organizations; to come where great objectives are considered, and where we are all welded together.

Two things were touched upon this morning that I should like to refer to again because they appealed to me. One was the "Letters to Students"—there is one letter especially that I carry with me daily. Another was the reference to the journey that is to be made to this side of the ocean very soon,—that disturbing element. It is not going to require the proposed tour to ring down the curtain on that drama, I believe.

Two years ago I mentioned a spark that was burning in Pittsburgh. You know you cannot always see the sparks there, because of the smoke, but there was one spark that the smoke could not obliterate. Last year I was able to speak of a tiny blaze, a little light that was developing from that spark. To-day I can safely say not only that the light is still burning, but that it is brighter. If Mr. Hargrove had not already proposed the usual resolution of thanks, I should have been glad to make one, including in it not only our heartfelt gratitude to the New York Branch for its cordial and sincere reception of the delegates, but also our thanks to every one of the older members and to the New York Branch for the help of the past year, and also to the QUARTERLY and everyone who has contributed to it. We are going home, resolved to use the same brains! but to use them differently and better, and to put something more back of them, looking forward to another happy reunion, one year hence.

MRS. ROSE: Mrs. Regan has asked me to report for Hope Branch. We have all attended our meetings twice a month, in the evening, and also our Study Class, where the notes of the New York Branch meetings have been used. As a little family, we have, perhaps, drawn

closer together; certainly there is no lack of interest or of loyalty. When it comes to the matter of Convention, I can speak very definitely about our feeling. Someone said once that this is Home, and I think it is, for us all. I recall having read statements to the effect that we are "worms," and other comparisons not at all flattering. At the time I did not like it, but to-day I agree—I can only say that the fact of our being here shows there is hope for the worms.

Miss Henry: What has been said to-day reminds me of a visit to the Scottish Rite Temple in Washington, where there is a memorial room to one of their honoured members, who had been a successful lawyer and a General in the Civil War. When he was sixty-five years old, he acquired a knowledge of Sanscrit, and then translated and transcribed in beautiful long-hand countless pages of the sacred writings of India. These were bound in substantial volumes, and occupied a bookcase of no small dimensions. His inexhaustible spirit recalled to me the cry of St. Augustine: "Thou madest us for Thyself, and our heart is restless until it repose in Thee." I feel that that is a theosophical ideal.

Mr. Dower: On entering the room I was struck by the bust of Mr. Judge. My mind goes back nearly thirty years, to the time when I met him through my brother, who was in New York at that time. Mr. Judge asked him to make a promise that, on returning to Syracuse, he would start a Branch; he did so, and that Branch has been going on, more or less, ever since,—although maybe Headquarters does not hear much from Syracuse. I am a great believer in individual work, and what can be accomplished by it.

Mrs. Gordon: While I am always glad to speak for the Middletown Branch, it is many years since I have been personally in touch with it. Last summer, while visiting in Ohio, I met many of the Branch members, and found them loyal and true. Mr. and Mrs. Roberts are still the guiding spirits. Mr. Roberts writes me that the Branch meetings have been very interesting; their membership has almost doubled in the past year and there is much devotion among the new members. They are all delighted that the link there, which some have worked so hard to keep unbroken, is being strengthened.

Mrs. Field: Occasionally, when I am asked to what church I belong, I reply that I was born in the Episcopal Church, but have wandered considerably. To-day I have had a second birth—I have been born into The Theosophical Society. Here it feels like home. During the period of gestation, before this second birth, I have been fed with the theosophical principles expressed through the Quarterly. They have met my every need, and as far as in me lies, I wish to be loyal to those principles, to the Quarterly, and to the Masters who founded this work.

Dr. Clark: I should like to sound again the note of gratitude, on which Mr. Mitchell touched. We speak of the Theosophical Movement, how great it is, how blessed we are to have part in it. I find it helpful sometimes to compare it with some of the great movements in the past. Let us look back at the fifteenth century, when the knowledge of the ancient world came more vividly to men. How eager they were to find bits of the old literature,—there was so little of it. They knew that wherever there had been a monastery they might find a piece of parchment with some Latin words written on it. So they would travel days and nights to reach one, and when there, they did not hesitate to pry up great stones, because even under those there might be a piece of parchment, bearing precious words. We also are students,—students of old literatures and civilizations, but we have not had to work as the students of the Renaissance did. It has all been brought to us, placed right in our hands. What does that mean to us?

Or take again, at the same period, the effort to find a sea passage to India,—when the Portuguese sailors ventured, little by little, down the forbidding coast of Africa. There might be a far off India; they might be able to reach it, but the terrors of the physical unknown lay before them. We, likewise, have set out on a journey, but the sea has been charted; there are lighthouses all along it, warning of dangers and showing what the course should be. How great our responsibilities! How great our gratitude!

Mr. Perkins: I want to say again what Dr. Clark has just said, only in different words. We have all been feeling this morning and again this afternoon, that we have a real and very immediate responsibility as members of The Theosophical Society. We know that this responsibility must be thought out and put into action.

Not many weeks ago a group of American sculptors appealed to the architect of the new Cathedral of St. John the Divine, protesting against his bringing over to this country sculptors from England and from France to carve statues for embellishing the cathedral. They said: we certainly can do this work just as well as foreigners; turn it over to us American sculptors; let us do it in our own way, and we will do it infinitely better. But Mr. Cram simply replied: Gentlemen, as sculptors there is no question of your talent or of your good-will, but you are not "Gothic minded"; we must have Gothic minded sculptors to do the work on this great cathedral. If Mr. Cram had spoken more freely, he would perhaps have said: Gentlemen, with all your ability as sculptors, you are neither Gothic minded nor cathedral minded.

We feel this afternoon that membership in The Theosophical Society demands from each one of us something far bigger than our little personal selves can do—we must become cathedral minded. We are responsible for this great Theosophic edifice, designed by the Masters no one knows how many aeons ago; the foundations were laid by representatives of the Lodge in past centuries; in this century the building was carried forward by our great leaders, Madame Blavatsky, Mr. Judge, Mr. Griscom, and all the others—we all have their names in our minds and in our hearts—we look to them and know what it is to be cathedral minded.

When we think of cathedrals as they were built in the Middle Ages, we know that those capable workmen did not go mooning around, talking about how important it was that cathedrals should be built. No; most of them had little jobs to be done, like our little jobs, day by day. But they lived there in the shadow of the great cathedral, a whole colony of them —the stone-cutters, the sculptors, the bell-founders, the stained glass window people—and the spirit of a great adventure in stone became a part of their spirit. Think of the children who were fortunate enough to be born there, knowing in their bones that cathedrals can be built by very ordinary people like themselves, but that they must be made enduring and very beautiful.

In this great temple of ours, The Theosophical Society, now building for the future of mankind, each one of us to-day, just because we are members of the Society, is carrying a very real and a splendid burden of responsibility, no matter how small we may be, for the loftier the edifice, the more important it is that every bit of stone and brick and cement shall be put in honestly. All of the lofty and beautiful structure above will rest on the plain, uninteresting lower courses which are being laid now. As we go out from this Convention, feeling that we must grow to a new measure of understanding (as we were plainly told), feeling that we must open ourselves to a bigger realization of golden opportunity, I hope we may go in the spirit of the old cathedral builders, who knew how to drop the trowel and pick up the sword, that we may go as glad and obedient workmen; that we may go as warriors uncompromising.

MISS MANNING: First of all, I should like to extend to the Convention most cordial greetings from my father, who was unable to get here. As for myself, those of you who have come often, know just how I feel,—that I am overwhelmed with the welcome given to us this morning and with the messages we have heard here. I can understand now the glow with which our Cincinnati members have come back from Conventions, and the enthusiasm with which they always start work again. For some time past I have been away from home and I have felt the loss of our Branch meetings. Coming here I have found the same atmosphere, something altogether different from what is found anywhere outside the Society. One is comforted, finds sympathy, and fellowship. I heard Shakespeare paraphrased the other day, "All the world is a stage, and we are some of the stage hands." After being here, we are better satisfied to go back to our humble work and be stage hands.

MR. HARGROVE: It has been pointed out that in spite of at least half a dozen reminders, none of us has yet emphasized the fact that this is the fifty-first year—if you choose, the fifty-first birthday—of The Theosophical Society. The significance of that I do not think needs to be expounded. We are not *closing* something to-day, we are beginning something. It is the first year, in other words, of a new life.

It has also been suggested to me that there are two ways of acquiring brains: one, by the rigorous discipline which frees the latent powers, these, once liberated, re-moulding and revivifying the corresponding organs; the other (if we have not the strength for the first method),

to work for brains when we reincarnate next time—because we certainly shall not have them next time unless we work for them now. While I agree with Mrs. Rose that we must feel like worms at times, and would add that this is very healthy for us, the essential point is that we must never permit ourselves to feel that it is too late, or that we are too old, or that we are not equal to complete renovation. The man is doomed who says, "it is hopeless for me, I have not got brains and that is the end of it." That is the lazy man's attitude. The next incarnation will be of no use to us unless we work now for what we desire then. We must realize that we have the situation in our own hands; that it is within our power to create brains. We are too much inclined to think of physical things as fixed things; yet, from the very beginning, H. P. B. insisted that the physical organism can be re-created by the human spirit and the human will. If we set to work with sufficient determination to discipline both mind and body, there is no doubt whatsoever that we can free the latent powers and create or re-create the organs that are needed for intellectual processes. Not to believe in that would be, from the theosophical standpoint, heretical. We *must* believe in it.

Apart, even, from the larger programme, the trouble with most of us is, not that we lack brains, but that we have not disciplined those we possess; so that we do not know how to use them. The cure in this case also is *moral* discipline. It is a question of taking the situation in hand; of learning to use that which *is;* of getting the best possible results from the tool that we possess. We can sharpen the tool, improve the nature of the tool; personally I should go so far as to say that we can actually change the molecular structure of the tool. It is a question of whether we are prepared to pay the price.

Discipleship can be stated in terms of reconstruction, of making ourselves over again. There is only one insurmountable obstruction, and that is self-satisfaction. If we think we do not need to be changed, "why worry," and so on—it is of no use. But if we are full of self-dissatisfaction, without too much emphasis on the self, then we have the opportunity of many lifetimes. This resolves itself into discipleship; but why not! Do we still lack incentive?

Here is a suggestion for those among us who describe themselves as Christians. But first I have to use an analogy, the analogy of the family, and I must explain to begin with that I am going to talk about the family in the old-fashioned sense; not of some modern families. I am told that in many modern families, if a son or a daughter commits suicide or runs away with money that does not belong to him, or disgraces himself in some other way, the others say, "O bother! forget him." In the old-fashioned family, every member was held responsible for everything that every other member did. That is as it ought to be. It went so far that, supposing a brother or sister did something wrong (I am not speaking now of a crime, but of something like dropping a spoon on the floor when a spoon ought not to have been dropped) the others were humiliated. They ought to have been humiliated. That is the beginning of group consciousness. Until that old feeling comes back into family life, civilization will temporarily cease to exist.

Using the term "family" in that sense, and including especially the sense of mutual responsibility, of deep concern about what another member of the family does, we can perhaps get some light on the attitude of the members of the Lodge toward one another. In such a family, supposing one member were arrested for theft and were guilty, all the family would feel responsible, would feel ashamed.

Suppose, now, that a member of a family puts himself in a position where, in the eyes of the world, he becomes guilty of something for which he is not actually guilty, or in the eyes of the world permits himself to be regarded as a hopeless failure. That also concerns the rest of his family. Their honour has been put at stake, so to speak, by the man who has placed himself in that position before the public.

Those who think of themselves as Christians, and as belonging to that ray, will perhaps already have seen my point. The Master Christ, in incarnating, committed the family, committed the Brotherhood, committed the Lodge. The other members of the Lodge were just as responsible as he was for the results. What happened? He was rejected by the world (in the deeper sense, does not the world still reject him?). He was killed by the world. The Lodge was responsible in so far as he met, superficially, with failure. That, in a sense, was a reflec-

tion on the Brotherhood. What must be the desire of his disciples, what his own desire, what the desire of his brothers in the Lodge, if not to justify him, to justify his sacrifice, to prove that in spite of temporary failure his mission was a success,—by *making* it a success? Therefore, those who look to him for light and for guidance, those who feel that they derive their spiritual life and hope from him—can they properly live except to make good the prayer "Thy kingdom come," except to justify his sacrifice of the past and of the present, except to re-establish that situation in the Lodge which existed before his incarnation?

It is a very big topic, open to much misunderstanding; still, I believe it worth consideration, partly because of the incentive it provides, and partly because I believe we need to know and to feel that sense of mutual responsibility among ourselves, here and now, as members of The Theosophical Society. We cannot acquire it, except in so far as we see it in the Lodge itself, as existing in the Brotherhood of which The Theosophical Society is a pale reflection on earth; we cannot live it, we cannot respond to it, except in so far as we feel with it, understand it, honour it. Honouring it as an ideal, if we need further incentive to increase our own efforts for discipleship, or along the lines of "acquiring brains," we shall see that *he* is at stake in a most profound sense, and that we have it in our power to aid or hinder that particular Master, as Master. I do not think it would be any exaggeration to say that to a terrifying extent, his destiny is in our hands, as members of The Theosophical Society. So, if it comes to incentive, there is unlimited incentive: but perhaps even more than incentive (although that is important), we need faith,—not so much in our own ability to attain something or to achieve something, but faith in the effectiveness of co-operation; faith in the reality of union; realization that we need not even dream of doing this thing by ourselves, or for ourselves alone. We can never do it alone. That is the mistake that many people have made. They think they can stand on their own feet. They cannot. We have to hold one another up. No man ever became a disciple through his own efforts. There are those to-day who still imagine that they are more independent than they are. We are mutually interdependent. If one fails, another fails. Every one of us needs, from this side and that, the support we derive from our fellows. For that very reason, on the other hand, we have a power infinitely greater than the power of any individual. Therefore, if one were to think: I am not equal to it—he should remind himself of what we as a body, as a group, as a Society are equal to, by united effort: and what that united effort can accomplish is infinite,—absolutely beyond our comprehension.

That is the hope we need to take away with us—that new hope, not in ourselves as individuals, but in the power of united self-giving, and of united determination to do all things with the Lodge to which we owe our existence and upon which our hope is founded.

THE CHAIRMAN: There is one more motion that I should like to make. The New York Branch has been thanked for its hospitality to the Convention. As in some way a representative of that Branch as well as of the Convention, I should like to thank our delegates for what they have brought here. I mean the delegates from other Branches of the Society who have come here to the Convention, and who brought with them so much that we value and for which I personally am grateful. Therefore, if I may propose and move my own resolution, and have it seconded, I shall thank the delegates for what they have brought us to-day. (This was seconded, put to vote and carried.)

I should like, too, to emphasize a point that Mr. Hargrove has just made; but he swept us on to think of something deeper or more immediate, so that it was left without the full significance that I should like to see it have in all our minds. The fiftieth anniversary of the Society we celebrated last year. Those of us who know something of cycles and something of the natural termination of the outward manifestations of the Movement in past centuries—when it has endured only through the last twenty-five years of the century and never turned into the first quarter of the new century—realize that there is a great difference between having completed twenty-five years and having completed twenty-six years; the difference, let us say, between trying to jump a ditch and landing one foot short of the bank, or landing one foot beyond it. We have completed, not one cycle of twenty-five years, but two, and have entered a third. We have completed not merely fifty years, but have gone one year beyond. That is something very novel and significant. The other night I turned to a little poem of Emily

Dickinson's on Spring, and found a phrase which seemed descriptive of the way in which we ourselves have taken this achievement of the Society. She had been writing of March, and a new birth of nature, and the coming up of the flowers, and then came the lines:

> And yet how still the landscape stands,
> How nonchalant the wood,
> As if the resurrection
> Were nothing very odd!

Ought we to be quite so "nonchalant" over these fifty-one years of The Theosophical Society? At least two resurrections!

It was then moved by Mr. Woodbridge, seconded, and voted that the Committee on Resolutions be discharged with thanks.

MR. MITCHELL: Mr. Danner suggested a resolution of thanks to the QUARTERLY and to those who worked on it during the past year. I should like to second that. (This was put to the vote and unanimously carried.) Then I should like to suggest a resolution on behalf of the Convention, of thanks to the permanent officers of the Convention. (This too was seconded and carried.)

The Chairman then made certain announcements, and upon motion, the Convention was adjourned.

ISABEL E. PERKINS,
Secretary of Convention.

JULIA CHICKERING,
Assistant Secretary of Convention.

LETTERS OF GREETING

OSLO, NORWAY.

To The Theosophical Society in Convention Assembled: One of the most remarkable conquests of science at the present time is Dr. Albert Einstein's postulate on the relativity of time and dimension, which postulate is based on the assumption that the physical laws must be valid and immutable at any change of co-ordinates. This has led to the conclusion that an exposition of the universe available to all observers, whatever their stand and motion may be, claims a four-dimensioned world. Thus, science corroborates the theosophical assertion that there is a world with four dimensions,—and it makes this postulate quite intelligible.

My object in mentioning these facts at this occasion is to draw the attention of those present at the Convention to their bearings on the exegesis of many sayings of the Christian Master. When, for example, he spoke of the kingdom of God and his Advent, he had obviously a quite different conception of the universe than his contemporaries. He, whose kingdom was not of this world, had his stand in a four-dimensioned universe, where "one day is with the Lord as a thousand years, and a thousand years as one day" (II. Peter 3, 8). The Lord spoke from a higher plane where time is not, and where all things are an everlasting being.

Looked at in this way we shall find that Christ's answer to the Pharisees, when they asked about the coming of the kingdom of God, is quite plain and gives us an elevated conception of this kingdom. And the possibility of entering it, while we are still in our physical bodies, stands out as a clear-cut fact. His answer was: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, There! for lo, the kingdom of God is within you" (St. Luke 17, 20–21).

The hour of the coming of this kingdom cannot be told, because it varies for each individual. It must be remembered that "the kingdom of heaven suffereth violence, and men of violence take it by force" (St. Matt. 11, 12),—and again, that it is the pure of heart only that shall see God (St. Matt. 5, 8). This settles the question. The Kingdom of God does not come with

observation, but the clean-hearted takes it by force, and then he will belong to the blessed ones. The opportunity of entering this kingdom is always there for everyone who will avail himself of it. And while the ordinary man may still be very far from it, the good man may stand quite near to it, and a disciple of the Master may already be on its threshold.

May it be our earnest striving in the coming years to draw near to this threshold, and may some of the Members of T. S. even pass it, and be among those blessed ones who have already attained, and to whom the Masters have given their peace.

With best wishes from Members of the Oslo Branch,

I am,

Fraternally yours,

THS. KNOFF,
Chairman, Oslo Branch.

P. S. There is a movement called "back to Blavatsky," among whose Members some were once ardent Fellows of the T. S. Though they have long ago fallen out of the way, they are now placing themselves on the judgment-seat pronouncing the verdict that the T. S. has failed, and that it has had no connection with the Lodge since the death of Madame Blavatsky. A proper answer to these people, whose spiritual discernment has become so sadly eclipsed, is found in these words of a Master: "So long as there are three men worthy of our Lord's blessing in the T. S. it can never be destroyed."

Other people, psychic counterfeiters of Theosophy, but who call themselves Theosophists, have recently published the surprising message from the "King" (according to a Norwegian translation of the message, called "the King of the World") that the Christian Master has again come to the world, this time incarnated in a young Hindoo. Such messages were foreseen by Christ who warned his disciples Peter, James, John and Matthew against them in these words: "And then if any man shall say unto you, Lo, here is Christ; or Lo, there, believe it not, for there shall arise false Christs and false prophets and shall shew signs and wonders, that they may lead astray, if possible, the elect. But take ye heed; behold I have told you all things beforehand" (St. Mark, 13, 3 and 21–23). These words are so plain that they cannot be misinterpreted.

OCUMARE DEL FUY, VENEZUELA.

To the Members of The Theosophical Society in Convention Assembled: Dear Fellow-Members: Our cordial greeting and good wishes. Our Companions of the "Altagracia de Orituco" Branch will remain in spiritual communion with you while your holy task of the day is done. We will work here, where Masters have placed us, to increase our ability to do each day a better work for the Theosophical Movement, and to be effective co-operators in right thinking and right action.

May the Masters bless you and your work.

Fraternally yours,

ACISCLO VALEDÓN,
Secretary, "Altagracia de Orituco" Branch.

ARVIKA, SWEDEN.

To the Members of The Theosophical Society in Convention Assembled: In the name of the Members of the Arvika Branch, I send to you our cordial thanks and greetings. Especially, I wish to send you my respectful thanks for the breath of spring which just struck us when we were reading the last Convention report. As you know, our little group here in the North has been reduced by the great loss of our dear friend Hj. Julin, and some other friends have left us; but in spite of that we feel no despair.

In a 25 years' winter we have been going on unconscious about it, and longed for the spring. Now the spring sun is here. The result of its first rays has been frightening, but yet I feel that we recognize happier results of our silent winter work. Yes, they have, already around us, among melting snow and decaying grass, just as the first fruits of the spring, put forth their buds. The most promising is that it is young plants—that we not yet can count them as members, may we take with patience. We are happy that they visit and give life to our meetings.

We will try to meet you all at the usual April Convention, with our thought in spite of the great distance.

Fraternally yours,
G. A. FJOESTAD,
Representative for the Arvika Branch.

AUSSIG, CZECHOSLOVAKIA.

To The Theosophical Society in Convention Assembled: All members of our Branch send you their fraternal and heartfelt greetings and best wishes. Just as every Branch meeting is an opportunity that the more dynamic and creative spirit of the higher group-consciousness of the Branch, as a spiritual unity, may flow down into the very centre of the heart of every one of us, may there fructify our feeling and inflame it to the divine passion of prayer and to fiery aspiration, may incite our will to a stronger resolution and cause our consciousness to undergo a certain illumination and enrichment before returning again to its proper sphere—so it is with our Society's Convention, only in a far larger range. There we are carried up into the causal world of the Eternal, being lifted out of self, where we may look on the face of celestial beauty of our Master, with its manly resolution, where we hear the pulsation of his heart, filled with world-embracing mercy and compassion, and meet the searching, yet comforting look of his eyes; and where we may inbreathe the waves of strengthening courage, trust and hopefulness and be backed with new energy, to be more able to realize our longing to practise real discipleship. There the brightness of the spiritual Sun is dispelling the fog of our minds and imagination, and our ideals become more clear-cut and plastic. Thus it is the same, although in a lesser degree, with our branch meetings. Our common Branch activity is taking an immense influence upon our life and its formation and expression. We realize the fact that our Branch meetings are no longer mere meetings, where we simply enlarge our views of life, but that they are giving directing and creative impulses to our own future life and that of our nation.

Great is our responsibility! Although our shortcomings may be plentiful and great our insufficiency, we have no cause for despondency, because our efforts are backed by the whole power of the Lodge and the up-lifting momentum of the united efforts of our comrades on the Path, as we are told. Therefore we entertain an undiminished trust and an increasing hopefulness, and we are praying that a real joy and serenity may be the tenor of our disposition. For all that spiritual and moral support, we are obliged to the Masters and to you, and therefore our hearts are overflowing with a genuine thankfulness.

Sincerely and fraternally yours,
OTHMAR KOHLER,
Secretary, Aussig Branch.

WHITLEY BAY, ENGLAND.

To the Members of The Theosophical Society in Convention Assembled: The members of the Whitley Bay Branch send fraternal greetings, and sincere wishes that the Convention, like those

that have gone before, may consolidate all that has so far been accomplished, and usher in another year of ever-increasing earnestness of purpose, in establishing the spirit of universal brotherhood. It is becoming more apparent from year to year, that the fundamental truths enunciated by Theosophy are slowly but surely permeating the literature and minds of men,—and as a direct result there appears a greater desire for understanding and knowledge of these truths, coupled with a method of expressing them. We, in England, see it on all sides and in many forms, sometimes showing as a desire in the Nation to shoulder all the burdens, and reflected at other times as an earnestness of purpose or a conscientiousness of the individual which characterizes true growth.

May the Convention help to engender and strengthen the spirit of the teaching, "Bear ye one another's burdens,"—as it would appear that it was never more required between the nations of the world, or its meaning less understood than it is to-day. The earnest and conscientious individual effort of all members to give of their best, at this time, would strengthen the bonds of Brotherhood, and help to give to many an understanding of what Theosophy really stands for, and the larger and truer meaning of the term "Universal Brotherhood."

Yours fraternally,
FREDK. A. ROSS,
President, Blavatsky Branch.

CINCINNATI, OHIO.

To the Theosophical Members in Convention Assembled in New York: On behalf of the Members of Cincinnati, I extend to you their sincere good wishes for the usual success of your deliberations.

Fraternally,
GUY MANNING,
President.

INDIANAPOLIS, INDIANA.

To the Secretary T. S.: Indianapolis Branch has only three members, and has had no meeting for several years, although each one of us continues to work for the Society, so far as lies in his power, by spreading the truths of Theosophy. I passed my eighty-fourth birthday last August, and Judge McBride is just five months my junior—so we two have journeyed far beyond the biblical limit. Both of us by the way are Civil War veterans. The third member, Brother Brinker, is quite a busy man.

We all send our best wishes for a prosperous and profitable Convention.

Fraternally yours,
MAHLON D. BUTLER,
Secretary, Indianapolis Branch.

P. S. Please give the enclosed cheque to the Treasurer, T. S. I trust that no one, after leaving the Convention, will forget to live the life. Good will to all.

F. W. BRINKER.

SANFERNANDO DE APURE, VENEZUELA.

To the T. S. in Convention Assembled: The members of the "Jehoshua" Branch send greetings to all members in Convention assembled, and let you know that we shall be with you at Convention hours. The most special mention that the "Jehoshua" has to make is the appearance of the *Teósofo*, our Spanish review, which has brought to the conscience of its members

the spirit of the THEOSOPHICAL QUARTERLY, or, said in other words: Master's heart introduced in the heart of its members. In reading the *Teósofo*, members have come in acquaintance with the actual performances of the Lodge of Masters in the world all around us. They have better understood what cycles are, and as discipleship is what is mostly written of, they think more on such subject. Therefore we all pray to God for continual blessing on the *Teósofo* the faithful interpreter of the QUARTERLY.

Yours very faithfully,
D. SALAS BAÏZ,
President.

GATESHEAD-ON-TYNE, ENGLAND.

The members of the W. Q. Judge Branch, at Gateshead, send their heartiest greetings to the members of The Theosophical Society in Convention assembled. Our thoughts will be with you in the right spirit. We are sorry we cannot be with you in the body but we send you of our best, hoping that you may have a good meeting.

Fraternally yours,
P. W. WARD,
Branch Secretary.

MIDDLETOWN, OHIO.

To the Theosophical Society in Convention Assembled: Please accept our heartiest greetings and sincerest wishes for a successful Convention. We hope Mrs. Gordon, a devoted member of our Branch, will be able to attend—while all members of the Middletown Branch will be with you in spirit. We know the blessings of the Masters will be with you. May they help us to be steadfast and strong, so we can stand firm in the first rank of the battles to be fought in the future.

I sincerely wish I could be with you at this very important Convention.

Sincerely and fraternally,
W. G. ROBERTS,
Secretary, Middletown Branch.

NEWCASTLE-ON-TYNE, ENGLAND.

To the Members of The Theosophical Society in Convention Assembled: It only seems as yesterday that our hearts and minds were turned towards you on the occasion of this great gathering and homecoming, and yet another year has passed, another milestone has been reached. We, therefore, once again, joyfully send you our heartiest greetings and best wishes for a most successful outcome of your deliberations to-day. Though we are separated in body we are not separated in spirit, and to that extent are present with you, and able to give some contribution to the life of the Convention.

We are doing our best to keep the flag flying here, and we trust that from the centre of things we shall receive that impetus that will enable us to go forth again determined, that strong and clean as the nucleus may be in England, it must yet be stronger and purer; it must yet increase in zeal and vigour for the spiritual welfare of mankind.

On behalf of the members of the Newcastle-on-Tyne Branch,

Yours fraternally,
E. HOWARD LINCOLN,
President.

AYLSHAM, ENGLAND.

Cablegram sent to Mrs. Clement A. Griscom, for transmission to the Convention: Our best wishes for Convention.

ALICE GRAVES.
ESPOIR BAGNELL.
HOPE BAGNELL.

AYLSHAM, ENGLAND.

To the Secretary T. S.: The members of the Norfolk Branch T. S. send their greetings to all their fellow members in New York, with most heartfelt wishes for a good and successful Convention.

We have continued our Branch study, this year, writing each month our comments on it, and the thoughts suggested by the reading of the books that have been chosen. These comments are circulated among the members, together with the reports of the New York meetings, which we receive regularly,—and for which we wish to express our great gratitude and appreciation. During the year we have studied *Through the Gates of Gold, The Culture of Concentration,* and the Annual Convention Report which we received in the July QUARTERLY, and we are now studying *Letters That Have Helped Me.*

I hope that our numerical inferiority in this country is, in part, compensated for by increasing earnestness of purpose, purity of motive, and stedfast faith in the Masters and their work.

With our most friendly greetings to you all, I am,

Yours sincerely,
ALICE GRAVES,
Secretary, Norfolk Branch T. S.

LOS ANGELES, CALIFORNIA.

The Officers and Members, Theosophical Society, in Annual Convention Assembled: The officers and members of Pacific Branch, Theosophical Society, extend to you a most cordial greeting, realizing the great importance of this particular Convention.

When one enters on the path as a Disciple he enters into suffering and sacrifice, with the knowledge of the purpose of the suffering and sacrifice,—the cross that must be carried in the silence of the soul. We of this day have had and are having living examples of this, but the one standing out in the boldest relief, as an example of encouragement to follow, is that dear soul who in the last life on earth was known as Madame H. P. Blavatsky. With a worn out body, surrounded by enemies within and without her circle, pushed back to the wall, but still valiantly fighting in defence of the Cause of her Brothers, fighting as her body slowly died, a faithful warrior, she achieved her task, the fruits of which can never be obliterated from the world. She suffered and sacrificed, she carried her cross on the Path, leaving foot prints to guide others along the way.

Some who were associated with Madame Blavatsky in the Cause of her Brothers, and some who only know of her historically, are to-day making a travesty (to the detriment of the Theosophical Movement) of the truth she brought to humanity. Chief among them are Mrs. Annie Besant, and her associates in personal exploitation. There are others also who masquerade under the name of Theosophy, for the exploitation of their leaders. Whether or not they realize it, such persons are under the influence of the Black Lodge, which encourages them in the false notion of the correctness of their proceedings in order that, by bringing ridicule upon it, Truth may be effaced from the world. Thus is waged the continual warfare between the White and the Black Lodges.

But there are some who have been stedfast and true from the time of the inception of the Theosophical Movement, who have carried it forward without a breach, to the present time;

and there are keen-eyed young souls who will carry it further along in the years to come, as the only hope for the salvation of the world. Not one among us falters an instant in the glorious undertaking, in taking up the cross of suffering and sacrifice to carry it along the age-old Path to the ultimate achievement.

Faithfully and fraternally yours,
ALFRED L. LEONARD,
Secretary, Pacific Branch.

SOUTH SHIELDS, ENGLAND.

To Members of the T. S. in Convention Assembled: The members of the Krishna Branch, South Shields, England, send greetings and earnest wishes for a successful and profitable session. Our thoughts will be with you, mingling with yours.

Yours fraternally,
HANNAH MAUGHAN,
Secretary.

TORONTO, CANADA.

To the Secretary T. S.: We send our very best wishes for the success of the Convention—though of that there can be no doubt. Our year has been satisfactory from one standpoint, in that we have done some real work, in a quiet unobtrusive way; and while unsatisfactory from another standpoint, we hope that time will bring better understanding. I find it impossible to attend Convention this year, much as I should like to do so, but I look forward to the time when I can again meet my good friends in New York, whose friendship and help I value and appreciate more and more, as time goes on, and as I grow to a greater appreciation of the value of all that they stand for.

Fraternally and sincerely yours,
A. J. HARRIS,
Secretary, Toronto Branch.

CARACAS, VENEZUELA.

To The Theosophical Society in Convention Assembled, New York: The "Venezuela" Branch experiences its greatest inner joy when the T. S. meets in Convention. Of our outer activities it is the paramount official act; the hour when, by the mutual reinforcement of all of us together the force grows in geometrical progression to unsuspected potency, and, converted into lightning-rods, we make possible the attraction of the divine spark and give an opportunity to the Word to become flesh and dwell among us.

If this assembly were not an opportunity afforded to the gods, it would not mean anything more than any other common congress. The T. S., in the collective opinion of our Branch, exists because of its connection with the Masters of the White Lodge. In them it lives, moves and has its being. And in this interpretation our Branch exercises the right to free expression accorded to each by the Constitution of the T. S., and takes advantage of this opportunity to insert a parenthesis and say that its founding in 1895 had the Masters both as its basis and goal. To unconquerable loyalty to Them it owes its existence. The founding of our centre was a tribute of gratitude paid to the Master H. P. B. who represented the Lodge.

Since then a group of its members—the more vital part of the Branch—was always faithful to the principles of Theosophy, and as time went on, this criterion became unanimous, and those who were not ripe enough fell off of their own accord, the Branch not being obliged as

yet to expel officially any one. Within its body the expulsion was always decreed in silence by the spirit of the Branch, and the one forsaking our ranks his self-executer.

This kind of problem has disappeared to-day. Our centre is a group of a definite and compact nature having a charter and a polar star. We have no problems due to misunderstandings as regards the other societies which abuse the name by styling themselves "theosophical." A confusion of this sort with any member of our Branch would amount to a confusion of his full name with that of another.

This attitude is being evidenced in our magazine *El Teósofo*, the publication of which was announced to you last year, and has now entered its fourth number. In these four numbers we have endeavoured to serve the superior interests of Theosophy, making the proper definitions, but this has been incidental and circumstantial, never final in itself. Experience has proven to us that discussions with intellectual people to empty their minds of their crystallized preconceptions, is as endless a work as trying to bag the darkness and to throw it into the sea. This is to kick against the pricks, and a waste of energy almost always useless. This analytical work is not the chief one among us. Rather the synthetic,—devotional one: to make light. And this kills the other.

So, we could very well define the platform of *El Teósofo* as the office of a pharos: set up at the point of gravest danger, its light is to make day in the darkness for all the navigators of the Latin sea, as it gets its light from a powerful plant: the THEOSOPHICAL QUARTERLY.

As concerns our meetings, it is more than satisfactory to say that we are marching with a religious regularity and that a spirit of cordial agreement prevails in all and amongst all. There are no personal preferences, no jealousies, no discords. We all feel ourselves under the same duty, we all feel the same responsibility and enthusiasm to work and to serve. Otherwise our efforts would not have been successful. Of course, we are speaking of those members who are assiduous coöperators, of a number who never fail to meet.

The subjects treated in the meetings of members—for through *El Teósofo* you will have noted that we have two special meetings for students—are, in a high grade, very interesting, with the circumstance that the subjects come apropos *when we are assembled.* Our Branch has never been a votary of plans in the sense of pre-arrangements or mental preparations made in advance.

There is a twofold purpose in the work of the Branch: to teach its members to teach, caring for the needs of those who call at our door, and to be a silent centre of contagion.

The spirit of our meetings this year has been the deeper realization of the meaning and absolute necessity of a clean life for each of its members. That is to say, the previous concept of "theosophist" has been enlarged and comprises within its new radius that of the moral life of the member of the T. S. as indispensable condition. It could be synthesized in two words: definiteness, purity. We know that in the proportion that we purify our interior in that measure we are able to gain a vision of the Infinite: "Blessed are the pure in heart for they shall see God."

This year we have the privilege of being represented by a special delegate, and, as you know, we shall also meet here on the day of the Convention.

Expressing our wish to live together those hours in the world where time has no succession, and praying that the Heavens let loose the cataracts of their blessings and that we may turn them to the good of our fellow-creatures into the universal deluge of forty days and forty nights, I remain,

Faithfully and fraternally yours,
A. GONZÁLEZ JIMÉNEZ,
Secretary.

DENVER, COLORADO.

To The Theosophical Society in Convention Assembled: The Members of the Virya Branch send their cordial greetings and sincere good wishes. It is a matter of sincere regret that we

are again unable to be present in person, and we shall eagerly await all reports of the proceedings.

Faithfully and fraternally,
ANNE EVANS,
President, Virya Branch.

BERLIN-WILMERSDORF.

To The Theosophical Society in Convention Assembled: We congregate with you for the first Convention in the new cycle, with hearts inspired by the spirit of the last Convention,—in the spirit of gratitude and hope, and devotion for the Cause of the Masters. Deeply and gratefully do we conceive the privilege of receiving the solemnity of this hour, as members of the T. S., with you. We share with you in the hope that our beloved T. S. will carry its banner triumphantly through the new cycle. It shall be our sincere endeavour to take up within ourselves the spirit of the T. S.—Theosophy—to a more perfect degree, by profound devotion and loyalty to the Cause of the Masters.

Our studies during the last year, i.e., "The Religion of the Will" and the articles on the "War" (from the QUARTERLY), gave us a new influx of light and strength, and secured within ourselves that attitude toward principle, for which, as it seems, the T. S. stands unfortunately isolated in the world. The T. S. is thus likened to a lighthouse, serving as a sure guide for human minds enwrapped in darkness. May we be enabled, through the grace of the Masters, to follow and carry out, with a steady mind and will, through the new cycle, the motto of our Great Leader H. P. B., "upward and onward for ever."

In this spirit we pray you to accept the heartiest greetings of our Wilmersdorfer circle, together with our sincerest wishes for a successful Convention.

Fraternally yours,
OSKAR STOLL,
ALFRED FRIEDEWALD.

BERLIN, GERMANY.

To the Members of The Theosophical Society in Convention Assembled: Dear Comrades: We wish to take advantage of the occasion of this year's Convention of The Theosophical Society, to express our hearty sympathy with the aim and work of The Theosophical Society. Each Convention is a proof that this work continues uninterruptedly; that it means a contribution to the continuing battle of the Masters with the powers of evil. In the heart of the Members and friends of the Theosophical Movement lives the conviction that the powers of good must gain the final victory. And this conviction will grow stronger with every year and every Convention of The Theosophical Society.

We wish the best results for your work, and heartily greet you.

RICHARD WALTHER,
GERTRUDE BUSSE,
LUCIE WALTHER.

BERLIN, GERMANY.

To the T. S. in Annual Convention Assembled: Our circle of seven members-at-large sends its sincere greetings and best wishes to the Convention, beginning the second year of the new cycle. We were considering at our meetings which took place once a week, in the first place the articles of the QUARTERLY, to the help of which we feel deeply indebted and might say here our best thanks therefor. None of us can perceive any change of the general moral character in the emergencies of the last year of our nation; on the contrary we were obliged to wit-

ness the battle of good and evil in a scale in all resorts of life. We must learn that the "wild beast" is still roaring. The efforts of the members were directed against materialism in its varied forms within and without, in general life and affairs, politics, science and religion. The storm is blowing at certain hours vehemently against often merely standing in rank and file. But we all here hope with confidence that sooner the time may come for a better and better complying of our nation with the behests of the great Lodge, in spite of the present raging of the opposing forces, and that the "wild beast" will expire in the hot furnace for ever, with the help of the Masters and their servants.

Our guests are well interested in studying the principles of evolution and will in due time ask the privilege of fighting for the good cause in the ranks of the Society. We wish heartily that our failures and shortcomings may be less in the coming year than they were in the last, and that the light may be better followed, with the help of the Great Ones.

With kind regards,
Fraternally yours,
O. IHRKE.

RIO DE JANEIRO, BRAZIL.

To the Members of The Theosophical Society in Convention, 1926, Assembled at New York: Dear Comrades: From distant deserts of life, regretful not to be able to commune with you at the altar of the Master's Temple, we wish at least to offer the poor flower of our hearts' gratitude to be laid down at it. Please receive it, together with our most heartfelt greetings and with the assurance of our eternal devotion to you and the Cause you so bravely serve. May Heaven grant us one day to be permitted to partake in your midst of this holy communion. What our poor hearts are able to invoke of heavenly blessings on your to-day's offering, we will surely contribute.

Believe us, dear Comrades,
Very sincerely and fraternally yours,
ELISABETH SCHOCH,
LEO SCHOCH.

TRIESTE, ITALY.

To the Theosophical Society in Convention Assembled: Dear Fellow Members: I am just lying in a sanatorium after an operation, and am only able to send you our best wishes for the Convention, and kindest regards to all fellow members.

Fraternally,
ALBERTO PLISNIER,
for TERESA PLISNIER,
and VINCENZO TODINI.

OAKLAND, CALIFORNIA.

Secretary, The Theosophical Society: I wish to send greetings and express appreciation and gratitude for all the good work that has been done the last year. The QUARTERLY has given strong articles that should arouse us to become most energetic in doing our utmost to show how true are the teachings that can give human beings strength, health and power to assist others, and bear burdens and all in a loving spirit, as well as in a spirit of gratefulness that we *can* help and be of *great* use in this world, if we will but study Theosophy, which gives us the *law* of true living, and which teaches, as we find in the *Voice of the Silence*, that—

"Compassion is no attribute. It is the law of Laws—Eternal Harmony, Alaya's Self; a

shoreless universal essence, the *light* of everlasting right, and *fitness* of all things, the law of Love eternal."

With all good wishes for the Convention and may its great spirit reach out to all!

Most sincerely,

JENNIE B. TUTTLE.

SCHRECKENSTEIN, CZECHO-SLOVAKIA.

To the Treasurer T. S.: I beg to transmit you $14.,—by way of the Quarterly Book Department and I ask you, to use that amount as dues for the seven members of the Aussig Branch for the year 1926–27.

On the occasion of the forthcoming Convention I beg to add some words.—The Convention report of the last year we have considered as the precipitation of the spirit of the Great Lodge, which spirit is influencing the world by the medium of The Theosophical Society, and we have felt it as an urgent appeal of great weight to all members, calling up to serious co-operation the magnificent work of the Masters. We have received therewith much in an extraordinary extent, and this we owe to the sacrificing activity of the Executive Committee. Therefore I ask you to have the kindness to convey to the Executive Committee my heartfelt thanks for the support of which also I myself could have a share during the last year.

I esteem the membership as an immeasurable grace and I think that I can return my thanks for it in the best way, if I am following the line or direction which our venerable leaders have traced out; if I search for right understanding, and if I comply with the spiritual requisites. I implore the Master to strengthen my weak powers, that he may let me obtain the faculties I need to be able to respond and to go on in spiritual progression.

The Convention will certainly more than ever embody the Spirit of the Masters, and I beseech the Master, that even we, although being unable to attend the sessions personally, may partake in a fuller extent in this sharing of consciousness, and that the spiritual seed which is sown annually into the world may find evermore a prepared and fertile soil. I hope very anxiously that also our insight may grow larger and deeper and that we may develop the necessary energy and perseverance, to embody our visions in the intention of the Master. With joy in the heart we will strive after a deepening and enrichment of our consciousness, that we may be a vital part of the nucleus, which the Theosophical Society is forming. Therefore I ask you to give us your generous help and support. A holy zeal may animate us to follow the high example you are giving, and we may devote also all aspiration, all our power, the whole love and the whole of our nature to this high purpose: to make Theosophy the main substance of the whole of our life.

Once more I give thanks to you and to all members of the Executive Committee, and with heartfelt greetings to all fellow-members in Convention assembled.

I remain very truly and faithfully,

R. JÄGER.

AUSSIG, CZECHO-SLOVAKIA.

To the Members of The Theosophical Society in Convention Assembled: Dear Friends, Trusty Comrades: Anew, after the first year of our examination in the first quarter of the century, we are meeting with greater understanding and experience, and this with the aid of the Masters, our elder brothers, and by the living example and untiring work of you and all elder, good standing members. We looked within and examined our tendencies and intentions and attempted to visualize permanently the call of the Master in order to let echo this call in our hearts with great vigour: "My House should be a House of Prayer."

On account of the united efforts of all members assembled at the Convention of 1925, we received great gifts and the impulse to become living and conscious holders of the Light. To-day I desire, as one of the slightest members, to step forward towards the altar of the Masters and our leaders to offer my devoutest thanks.

The furrows which the plough has digged in my life broke the hard crust and made the soil susceptible for the seed, which shall germ, develop and expand in this ground in order to assimilate all powers round about and to be able to develop to full blossom the Real Life. I desire fervently to become a vigorous, conscious cell, a cell in the nucleus of The Theosophical Society. I believe that it is a great desire of all members to exclaim in the last moment of this life, leaving the mortal frame, the battle cry of the French soldiers, who had a high vision of their mission: "*En avant mes camerades!*"

With deep gratitude, and my heartiest greetings and wishes for all members assembled, I remain,

Yours,
HERMANN ZERNDT.

SCHRECKENSTEIN, CZECHO-SLOVAKIA.

To The Members of The Theosophical Society in Convention Assembled: I attempted to learn the lessons of the last year with somewhat greater understanding than earlier; this deepened my gratitude to the leaders of our beloved Theosophical Society and increased my enthusiasm for learning to serve the Cause of the Masters always better. We know, that the fight will be heavier and will necessitate our uttermost strength in order to prove what we are within.

"Press, O press forward to victory, fight and fight," this request of Cavé echoes now in my heart to the dignified hour of the Convention with renewed impressiveness.

We, members of the Aussig Branch, assemble us at the same time of the Convention, in order to listen with respectfulness and gratitude to the new message which annually will be sent forth from the Heart of The Theosophical Society.

O, that we may reply to this message, to this call of the Lodge with loyalty and steadiness

Fraternally and thankfully,
Yours,
HELENE ZERNDT.

BUDAPEST, HUNGARY.

To the Members of The Theosophical Society in Convention Assembled: We send this year, again, from Hungary, our hearty greetings and best wishes for the Convention. During the past period we have been studying the same translations as the members in Czecho-Slovakia (Aussig Branch). We have exchanged with one another records of the study-themes. This brought us more clear understanding. We have felt more help, power, gratitude and greater responsibility.

We must observe that the expansion of other so-called Theosophical Societies, Adyar, Steiner-Anthroposophie, has taken place in this land. It is said that Mrs. Dr. Annie Besant will come during the next month, May, 1926, to the metropolis of Budapest. The last time the opportunity was presented to us, with regard to a notice in a paper that the Adyar Society had celebrated its fiftieth anniversary—to refer to the real Theosophical Society, founded by H. P. Blavatsky in 1875 and to its organ, the QUARTERLY, in a later number of the same newspaper.

We hope and wish with all of you, in the coming year, to do more and more for the Cause of the Masters.

Fraternally yours,
FRANZ WILLKOMM,
MARIE WILLKOMM.

The Chief Scripture of India: The Bhagavad Gita, by W. L. Wilmshurst. William Rider and Son, London; price, 2*s*.

The writer of this brief but significant study of the *Bhagavad Gita* approaches the great Indian Scripture as a sincere believer in the Master Christ. At least in part, his purpose is to make the *Gita* a stepping stone by which Hindus may come to accept Christianity. But the tendency is rather in the opposite direction; it is likely to lead Christians to a fuller acceptance of the Eastern Wisdom, and thereby to broaden their understanding of their Master.

Apart from these tendencies, and regarded simply as an interpretation of the *Bhagavad Gita*, the book reveals exceptional qualities of intuition and insight, with the ability to state clearly and simply the most abstract philosophical principles. Take, for example, the discussion of Parabrahm and Maya on page 31: "Nature, the objective Universe, the world of effects, is the Shadow, the outbreathed and objectified thought of God. Being temporal, subject to continual flux and change, it is not a reality, save relatively,—that is, it is real for the time being to us who now live in it and come into contact with it through temporal, sense-faculties; but regarded from a plane that is higher than that in which the senses function—namely, from that of the transcendent mind—it is unreal because impermanent, and illusory because it veils the eternal realities underlying it, of which it is but the temporary symbol. The very essence of the Hindu creed is that 'the things which are seen are temporal; but the things which are not seen are eternal.'"

Or take this exposition of reincarnation: "Like a light that shines through many successive globes is, in their belief, the human spirit. It passes, upon bodily decay, into the unseen; is retained there for a shorter or longer period of rest, according to its inherent qualities of attraction or repulsion; and thence, by the force of inviolate cosmic law, is drawn down again into the whirlpool of this world's life to acquire new experience and further refinement; and so on, again and again, until it escapes the wheel of rebirth, and, as it were, 'becomes a pillar in the temple of God, and goes no more out.'"

The most intuitive passage in the book is the discussion of the great scene of the eleventh book: "Gradually, as Krishna unfolds the mystery of His own divinity, we are led up to the central episode of the poem. There is, I think, but one other such incident recorded in any literature, and even that is very meagrely related by the Christian Evangelists . . . I mean, of course, the incident of the Transfiguration . . . Krishna opens the sensorium of Arjuna's soul and bids him behold. Suddenly, in a blaze of supernal glory, the Deity is revealed. The whole panorama of heaven and earth is seen engulfed and moving within the flaming radiance of the divine nature . . . Uncountable souls, fashioned out of the life of the Supreme, appear in this world of form and time, and are drawn back again into the devouring vortex whence they sprang. The terrific and incomprehensible splendour of the divine spectacle, upon which no mortal man has looked, grows and waxes, until, from sheer inability to behold it longer, Arjuna cries out in agony and prays that the glory may depart from him . . ."

This little book should be better known to students of Theosophy and especially to students of the *Bhagavad Gita*.

C. J.

Some Sayings of the Buddha, translated by F. L. Woodward, M. A.; Oxford University Press, American Branch, New York, 1925. Price, $1.75.

The translator of this attractive little manual of Buddhism arouses certain misgivings, when he tells us, in his Preface, that in the use of terms he has generally adopted those evolved, during the labours of many years, by the late Professor and Dr. C. A. Rhys Davids; misgivings, because the materialistic bent of his mind too often led Professor Rhys Davids to choose terms that expressed his own view, rather than the true spirit of Buddhism.

It is easy to illustrate this. There is a refrain which records many attainments in the Law of Righteousness; it is used, for instance, at the end of the *Potthapāda Sutta*, where Rhys Davids translates:

"And he became conscious that rebirth was at an end; that the higher life had been fulfilled; that all that should be done had been accomplished; and that, after this present life, there should be no beyond!"

In other words, the culmination of the path is annihilation. The Pali words rendered by the last phrase are *nāparam itthattāya;* the second word is a noun formed from the adverb, *ittha*, "thus." "Thusness" is a happy phrase for the condition in which we find ourselves here below, in this vale of tears. In his Dictionary, Childers quite consistently renders the two words: "I have done with this world; literally, there is no further need for this state of things." Why, then, does Rhys Davids change this into a dogmatic statement that "after this present life there should be no beyond," unless because of the unrecognized bias of his materialistic mind?

Mr. Woodward translates the same refrain thus: "Rebirth is destroyed, lived is the righteous life, done is my task, for life in these conditions there is no hereafter," which does convey the correct meaning, though the phrase, "there is no hereafter," may tend to obscure it. But if he avoids this pitfall, Mr. Woodward falls into another, when he translates: "He who seeth this is repelled by body, is repelled by feeling, by perception, by the activities. He is repelled by consciousness," with the inference that he gets rid of all these, including consciousness; that Nirvana is absolute unconsciousness, annihilation.

The word translated "consciousness" is *viññāna;* but neither this word nor its Sanskrit prototype really means "consciousness." It is made up of two parts, the root *jña*, "know," and the particle *vi*, "apart." The meaning is "analytic knowledge," as contrasted with *jñāna*, "intuitive knowledge." An Eastern follower of the Buddha renders the Pali word "mental powers," "mental predispositions"; so that the Buddha teaches that he who gains liberation transcends analytical knowledge and the predispositions of the physical mind; which is a very different thing from saying that he enters a state of absolute unconsciousness, that is, annihilation. Mr. Woodward might have been warned by the parable which immediately follows: "Leave the path to the left and take the right-hand path. Go on for a little and you will see a thick forest. Go on for a little and you will see a great marshy swamp. Go on for a little and you will see a steep precipice. Go on for a little and you will see a delightful stretch of ground . . . The delightful stretch of level ground is a name for Nibbāna." Surely, if Nirvana be annihilation of consciousness, the precipice would be the fitter symbol.

It would seem, then, that, regarding the heart of the Buddha's teaching, this version of the Sayings of the Buddha may be seriously misleading. But, if we keep this nihilistic bias in view, and guard against it, we shall find much that is admirable in the translation of the Pali texts. Take, for example, the passage on pages 206–7, ending with the words:

"By the Method, Ananda, you are to understand that the whole of the holy life consists in fellowship with what is lovely, in association with what is lovely, in intimacy with what is lovely."

There is much more that will contribute to a fuller view of the great Eastern Master; yet we are constrained to say that the best, truest and most living portrait is Sir Edwin Arnold's, in *The Light of Asia*, published fifty years ago.

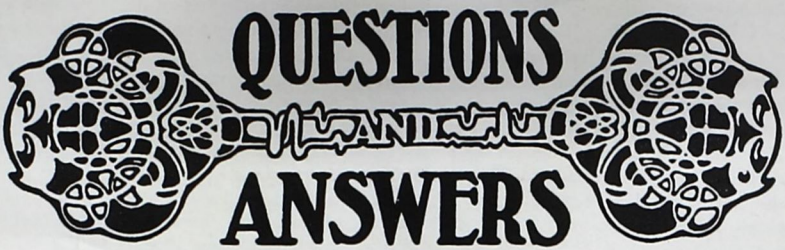
C. J.

Among recent articles in the French periodicals the reviewer has noted the following:

La Revue Universelle. In the issues of January 15 and February 1 appeared a psychological study, *Le Rêve Éveillé*, by Léon Daudet. The author believes that the one constant factor of our organic consciousness is the fear of death. Though the mind is seldom aware of the fear of death in its undisguised form, M. Daudet suggests that we may discover it as the substratum or energizer of many of our ordinary mental and emotional processes. He concludes that only the sage and the saint may be said to have really emancipated themselves from the obsession of this invariable concomitant of organic life,—the sage because he has found serenity in the life of reason, and the saint because he has found the joy of heroic effort through a direct intuition of the spiritual meaning of existence. Paraphrasing M. Daudet's thought, a student of Theosophy may utilize a term which often appears in the Eastern teachings: *right self-identification* has been called the key of immortality.

Mercure de France. There has been a marked revival of interest in the "lost continents" of Atlantis and Lemuria. A brief article by Jean Dorsenne, *Le Mystère du Pacifique*, gives a condensed resumé of the latest researches into the home of the Third Race (February 1). A much more extended and suggestive study is that of Paul le Cour, *A La Recherche d'un Monde Perdu* (December 1, 1925). M. le Cour discusses the scientific evidences for believing in the former existence of an Atlantic continent, but the most original part of his work deals with the question of symbolism. He gives numerous instances of an identical use of symbols in Central America and in Europe. One may be unable to accept many or most of the interpretations of the author, but the facts which he reveals are of great importance. For example, there is frequent reference in the Maya scriptures to a Sacred Heart. M. le Cour quotes from an ancient American invocation in the *Popul Vuh* which recalls, as he suggests, the *Lord's Prayer:* "Hail, O Creator ! Thou who dost see and understand us ! Abandon us not, leave us not, O God who art in Heaven and upon Earth, *O Heart of Heaven, O Heart of the Earth* . . . ." He says further: "In Yucatan, in one of the principal temples of Palenque, we see, sculptured upon one of the walls, a strange personage holding a stalk of maize; rays emanate from each side of his head and he wears suspended from his collar three oval objects which Brasseur supposes to be hearts (we find also sometimes in Christian churches the triple symbol of the heart; I have seen it in the ancient church of les Moutiers, Loire-Inférieure)." M. le Cour gives instances from many lands of the veneration of the heart as especially symbolizing the nature of divinity. Of particular interest is his discovery of a monolith of great antiquity at Torfou (Maine et Loire), upon which is very clearly carved a great heart. Without agreeing with all of his enthusiastic affirmations, one may still accept the essential truth underlying M. le Cour's idea that "an unbroken chain links the most ancient religion with the most recent."

S. L.



QUESTION No. 320.—*What would you suggest for summer reading?*

ANSWER.—The answer must depend upon what you have already read! Further, no two people would make the same recommendations. Thus, if you have already read and studied the books listed on the last inside cover page of the THEOSOPHICAL QUARTERLY, and in that way familiarized yourself with the principles of Theosophy, you should be able *to read theosophically*, and thus derive benefit as well as pleasure from almost any of the books recommended by Lord Avebury in the fourth chapter of his *Pleasures of Life*. For religious reading you might choose from the following: *Serious Call*, by William Law; *How to Pray*, by Grou; *Growth in Holiness*, by Faber; *Spiritual Combat*, by Scupoli; *Confessions* of St. Augustine. *The Intellectual Life*, by Hamerton; *Varieties of Religious Experience*, by William James; any of the books by Evelyn Underhill on Mysticism; *The Soul of a People*, by Fielding Hall; *Centuries of Meditation*, by Thomas Traherne; Emerson, Carlyle, Ruskin, Matthew Arnold, Thoreau, with other old friends such as Marcus Aurelius and Epictetus, should give ample opportunity for selection.

The Chobham Book of English Prose, by the Hon. Stephen Coleridge, is full of suggestions for reading and appreciation. A little book by Caroline Spurgeon, *Mysticism in English Literature*, will also be found suggestive.

QUESTION No. 321.—*Many pagans of old, as well as many modern unbelievers, have met death with unshaken calm, while, on the other hand, some people who profess religious faith live in great fear of death. How explain this?*

ANSWER.—Unquestionably, many people in the world to-day would fear death if they ever allowed themselves to stop and think about it. But we have to distinguish between the natural, physical shrinking from death, due to "tanha," and an apprehension of what the hereafter may hold in store. Those who "live in great fear of death" have perhaps gained little or no experience of the spiritual world—for that, practice must be added to profession—and, hence, their dread may be of the unknown. The pagan of old, schooled in obedience to and reverence for the deity he worshipped, was able to meet death with unshaken calm, because he had given himself to a cause that was greater than himself. There are innumerable cases on record of Christians who have met death bravely, confidently, joyfully—St. Francis of Assisi is a notable instance. M.

ANSWER.—The modern unbeliever, of apparently unshaken calm, may for years have trusted to the self-confidence which a forceful personality has built up. It may appear to carry him successfully right up to the hour of death, but who knows what fears may come to him at the last, in the clear perspective, in the rapid vision of his life? On the other hand, it is equally true that many professed unbelievers give the lie daily to their unbelief by the beauty of their thoughts, by their depth of true feeling, by their instinctive right action. Of course, they are not afraid of death. They believe, really. They have their terms twisted, that is all. And, at the last, they *know* and are unafraid.

A profession of religious faith, however genuine, would not in itself do away with fear of death, unless it had passed the point of mere intellectual acceptance. If the fear of death

persist, it must mean that the individual in question has never surrendered his heart and will to his belief, but has remained more or less enmeshed in the lower self, and so at the mercy of the fears of the personality. C. R. A.

ANSWER.—Many people, unfortunately, profess religious faith because they are too lazy or too timid to think. On the other hand, there have been pagans, skeptics, materialists and atheists who at least have thought a little, however inadequately, about the problems of life and death, and have resolved to accept certain pain and probable annihilation with fortitude. In other words, the "pagans" made some positive use of their minds and wills and hearts, while the "believers" too often shrink from doing this. B.

ANSWER.—Fear of death arises from habitual identification of the self with the lower self, which, happily for us all, is doomed to ultimate disintegration—and therefore, quite naturally and properly, fears its inevitable doom. Those who train themselves, with St. Paul, to die daily, can have no fear of death,—that is to say, die to material and worldly interests, concerns, points of view; die, above all, to wrong self-identification. If the individual, in other words, ceases to identify himself with his body, then he will cease to fear death. X.

QUESTION NO. 322.—*How can we transform an intellectual vision into one of the heart?*

ANSWER.—"Be not disobedient unto the heavenly vision." Act on it. Transform it from an intellectual vision into a physical fact. If the intellectual vision referred to be of the Masters and we would learn to love them, the path is still by obedience, obedience to their will, which means to the highest ideal we can see. "Love springs from obedience." "The obedience of to-day is the desire of to-morrow." J. F. B. M.

ANSWER.—Place the intellectual picture in the warm corner of your heart, where all you know of beauty, chivalry and devotion live. Never forget that it is there. When something fine and noble moves you, think of it. When you hesitate over a duty, act quickly, for the sake of it. Give it completely to your Master, and tell him that you are trying to transform it for his service.

Transformation is a magical process, and there are conditions which are requisite to success: unwavering hope; pure and ardent desire; brooding devotion. If all the conditions are maintained, that intellectual vision is surrounded with a magnetic knot, through which the fiery, winged powers of the heart surge, until they have raised its rate of vibration a whole octave nearer to their own, and so have transformed it. Unwavering love is a magical power. A. D.

ANSWER.—We might liken intellectual vision to a theorem, and vision of the heart to its practical application and solution. Sometimes it is helpful to describe heart-vision in terms of touch, as it is characterized by the "sense" of a living urge to express, by a "feel" of the tools used and of the growing freedom of its medium. This medium is essentially the region of the desires and attractions; and the practical solution should go forward on two lines, simultaneously, since the magnetic field of the heart is the region of repulsions as well as of attractions. We must take the things we like best to do, "using them to transmit the power and the light which are the sign-manual of our divinity," and we make of them an offering of flowers and fruit. Likewise we must take those things which we prefer to leave undone, perhaps because we do them so badly. Through them we can "help the Soul to write its revelation." This demands self-discipline, and often calls for blood-sacrifice and burnt-offering. H. P.

ANSWER.—By love. It has been said that an artist cannot paint a tree aright without becoming a tree: that is, identifying himself with it. An intellectual concept is a cold thing, but, by dwelling on it and with it, one comes gradually to love it, to become one with it. This is true of evil thoughts as well as of good ones. If we concentrate on an evil thing, though we first "shun," we shall soon "pity, then embrace." To form a picture *in the mind* of abstract qualities—power, wisdom, serenity, for instance—is well-nigh impossible unless we form a thought-image of one in whom these qualities exist. This image dwelt on, causes an answering love to spring from our depths, and the mental picture of the Master becomes a vision of the heart. H. E. D.

Robert W. McBride

Judge McBride: a man whom Mr. Judge loved and trusted; a member of The Theosophical Society for more years than most of us can remember; a member of its Executive Committee; a comrade of the old days,—dead. He died on May 15th, after a week's illness, in his eighty-fourth year. He was a thirty-second degree Mason, an ex-justice of the Indiana Supreme Court, and was one of the few surviving members of the bodyguard of President Lincoln.

Many readers of the Quarterly will recall that he was one of those who sponsored the declaration at the Convention of The Theosophical Society in 1915, that:

"*Whereas*, the first and only binding object of The Theosophical Society is to form the nucleus of a Universal Brotherhood of Humanity; and

"*Whereas*, in the name of Brotherhood, war as such is being denounced from many pulpits and lecture platforms, and in newspapers and magazines, with appeals for peace at any price; and

"*Whereas*, non-belligerents have been asked to remain neutral; therefore be it

"*Resolved*, That The Theosophical Society in Convention assembled hereby declares:

"(*a*) that war is not of necessity a violation of Brotherhood, but may on the contrary become obligatory in obedience to the ideal of Brotherhood; and

"(*b*) that individual neutrality is wrong if it be believed that a principle of righteousness is at stake."

Many will also remember the intense pleasure it gave us, at the Convention of 1917, after a moving speech by Mr. Griscom, to vote:

"That the heartfelt congratulations of this Convention of the T. S. be and hereby are extended to Judge McBride and his family for the heroic and self-sacrificing service of his son, on behalf of human brotherhood, at the front in France."

Judge McBride will be a loss to the Society, and an even greater loss to those who could count him as a personal friend.

Requiescat in pace!

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Introductory: Culture of Concentration; Echoes from the Orient; Esoteric Buddhism; Idyll of the White Lotus; Meditation; The Occult World; The Ocean of Theosophy; The Theosophical Society and Theosophy.

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NOTES AND COMMENTS

OCTOBER, 1926

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Among the Celestials

WE have been told that Prince Siddhartha, son of King Suddhodana and Queen Maya, born in the ancient city of Kapila, was initiated into the archaic Wisdom by the great Teachers of the Snowy Mountains; that he ran so well as to outstrip his predecessors, attaining to a height of spiritual illumination and power rarely reached even by the greatest Masters; and that he determined, so far as was possible within the limits of pledged silence, to reveal the path of immortality to all who were willing to enter it, without regard to boundaries of race or restrictions of birth. So there were, among his immediate disciples, men and women of all castes, or of none; and his Arhats, in later generations, obeying the same principle of spiritual generosity, carried his teaching of the Path to nations outside India, to the East and West and North and South, thus establishing a universal brotherhood of seekers of the Light.

If Siddhartha the Compassionate, attaining to full illumination and recognized as the Buddha, held the steadfast purpose to let the light from the back of the heavens shine into all receptive hearts, we should expect to find in his teachings some unveiling, perhaps, of the hidden life of Masters, members of the great Lodge of Immortals; an unveiling which yet leaves a veil, so that the heedless and light-minded will pass it by, discerning nothing, or seeing the surface only; so that those alone who hold the clue of immortal aspiration will find the way to the hidden meaning.

Perhaps we are justified in thinking that, in one or more of the Suttas recording the Buddha's teaching, there is such an unveiling, which nevertheless retains a veil; the realities are put on record, yet in a form that may be taken for a parable, or a fairy story with a conventional moral.

These Suttas would appear to belong to a period rather late in the Buddha's public life, after he had been teaching through a long series of years, sowing

the seeds of knowledge with a generous hand, up and down the broad central valley of the Ganges among many tribes, in many cities; a period so prolonged that a number of those who had heard and loved and followed him had already completed their earthly pilgrimage and had entered realms unseen by the eyes of men.

And it would seem that the Buddha, seeking to kindle the faith and fervour of his younger followers, and to bring to them a firmer realization of spiritual law and spiritual realms, had fallen into the habit of describing to them the attainment of one or another of his disciples, relating that such and such a level of spiritual light and life had been won by them, that they had entered one or another of the ascending spiritual worlds, and that destiny would thereafter open to them certain further opportunities.

At such a time, then, toward the close of his outward mission, the Master was dwelling at Nadika, where there was a hall built of brick, surrounded by many dwellings for his disciples; he had been telling his disciples, concerning those who had already completed their span of life and had gone forth to the higher worlds, that such a one had ascended to one world, such a one had ascended to another world; he had spoken of followers of his, among the people of Kasi and Kosala, of the Kurus and Panchalas and many others in the valley of the Ganges. He had spoken also of the people of Nadika, saying that more than fifty of them had broken the fetters of the lower nature, and, going forth from this world, had been reborn without parents in one of the spiritual worlds; more than ninety, of lesser attainment, had broken three of the fetters of the lower nature, wearing through the veils of passion and sin and delusion, so that at their first return to this world they would make an end of misery; more than five hundred had entered the river that flows to the ocean of immortality. And those of Nadika who heard this declaration of the Master rejoiced, with joy and gladness born in their hearts.

The noble Ananda also heard, and, hearing, pondered within his heart, thinking that there were also many disciples, followers of the Master, belonging to the land of Magadha; disciples who had followed the Buddha for many years, full of joy and faith in the Master, full of joy and faith in the Law of Righteousness, full of joy and faith in the Order, disciples who had completed their span of life and had gone forth to higher worlds; and that concerning these people of Magadha the Master had made no declaration. Yet such a declaration would bring peace to the hearts of many in Magadha, so that they would go forward rejoicing, in the good way. There was also Seniya Bimbasara, ruler of Magadha, righteous, a righteous king, beloved alike of Brahmans and householders, of the townsfolk and of all the people who united in speaking his praises; he had fulfilled his span of years and had gone forth, leaving a fair renown behind him. King Bimbasara also had been full of faith and joy in the Buddha, full of faith and joy in the Law of Righteousness, full of faith and joy in the Order. Yet concerning this righteous king the Master had made no declaration, though such a declaration would bring peace to the hearts of many in Magadha, so that they would go forward rejoicing, in

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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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the good way. Was it not among the people of Magadha that the Master had attained to Buddhahood? But if concerning his followers from among the people of Magadha, who had fulfilled their span of years and had gone forth, the Master made no declaration, the disciples of Magadha would be heavy hearted. How, then, should the Master not make a declaration regarding a matter because of which the disciples of Magadha were heavy hearted?

Thus the noble Ananda pondered with himself in secret; then rising when the night was ending with the coming of the dawn, he went to the dwelling of the Master, and, reverently saluting the Master, he seated himself at a little distance from him. Thus seated near the Master, the noble Ananda spoke to the Master of what was in his heart: the Master had made declarations concerning many disciples belonging to many tribes, disciples who had fulfilled their span of years and had gone forth, saying that one had gone to one spiritual realm and another to another; that those would return no more, that these, returning once, would make an end of misery; and, hearing this, peace had come to the hearts of many belonging to these tribes, and they had gone forward rejoicing, in the good way. Concerning the people of Nadika also, among whom they were even then dwelling, the Master had made a like declaration, bringing peace to the hearts of many. But with regard to the disciples of Magadha, in whose land the Master had attained to Buddhahood, no declaration had been made, nor had the Master said anything of King Bimbasara, righteous, a righteous king, who had been full of faith and joy in the Buddha, full of faith and joy in the Law of Righteousness, full of faith and joy in the Order, and who, having fulfilled his span of years, had gone forth from this world. Because of this, because the Master had made no declaration, the people of Magadha were heavy of heart. Thus the noble Ananda spoke of the matters he had pondered in secret, and having told these things to the Master face to face, rising from his seat, reverently saluting the Master and keeping his right side turned toward the Master, he departed.

Not long after the departure of the noble Ananda, when the day was coming toward noon, the Master, taking the saffron scarf which he wore across his shoulder, and taking also his mendicant bowl, went forth to the town of Nadika to receive an offering of food. Then, after the noonday meal, returning to his dwelling and washing the dust from his feet, he entered the brick hall and seated himself on the seat that had been prepared for him. Seated thus, he pondered concerning the disciples of the land of Magadha, with his whole consciousness intent upon the matter, determining within himself to seek and perceive the way they had taken, and what was their condition in the great beyond. Seeking thus, the Master perceived the way that had been taken by the disciples of Magadha who had gone forth, and what was their condition in the great beyond. Then, when evening was come, the Master rose from his meditation and, departing from the brick hall, returned to his own dwelling.

At that time the noble Ananda, going to the Master's dwelling, reverently saluting him, seated himself at a little distance from him. Beholding the Master, the noble Ananda said:

"Master, thy appearance is serene and joyful! The face of my Master shines, as it were, in the serenity of all his powers! To-day the Master's heart is full of peace!"

"Regarding what thou saidest to me, Ananda, concerning the disciples of the land of Magadha, after I had gone to Nadika to receive food, and had returned, I entered the brick hall and, seating myself, intended my whole consciousness upon the matter, determined to seek and perceive the way that these disciples had taken, and what was their condition in the great beyond. Seeking thus, I perceived the way that they had taken, and what their condition was in the great beyond."

The Buddha then entered upon the relation already alluded to, as being, perhaps, a revelation of the Lodge of Masters, in the form of a parable, or even a fairy story. The Buddha continued thus to Ananda:

"Thereupon, Ananda, a denizen of the spiritual world caused these words to be heard by me, while remaining invisible: 'Leader-of-men am I, Master! Leader-of-men am I, Welcome One!' Hast thou, Ananda, up to this time heard such a name as this, Leader-of-men?"

"I have not hitherto heard, Sire, such a name as Leader-of-men; nevertheless, hearing it, I marvel, so that my hair stands on end. And I think, Sire, that no lesser denizen of the spiritual world could bear such a name as this, Leader-of-men!"

"Immediately, Ananda, after he had caused these words to be heard, this denizen of the spiritual world, assuming a material form, became visible before me, face to face, and spoke thus: 'Bimbasara am I, Master! Bimbasara am I, Welcome One! This is the seventh time now that I have been born into the presence of the Maharaja Vessavana. Going forth from life, ceasing to be a ruler of men, I am a ruler of those who are more than men, in the divine realm. Seven and seven lives do I know, fourteen lives, my dwellings in times gone by. Long time already do I know that I have passed beyond the state of bondage; I shall return to birth but once again.'

"Wonderful indeed, marvellous indeed, is this saying of the noble Leader-of-men: 'Long time already do I know that I have passed beyond the state of bondage,' sayest thou; 'I shall return to birth but once again,' sayest thou. What is the cause of this excellent attainment?"

"'None other than the teaching of the Master! None other than the teaching of the Welcome One! From what time I came to the Master, becoming his disciple, from that time have I known that I have passed beyond the state of bondage, and that I shall return to birth but once again. And now, Sire, I have been sent by the Maharaja Vessavana to the Maharaja Virulhaka on a certain matter, and passing on my way I saw the Master seated in the brick hall, pondering over the disciples of the land of Magadha, intending his whole consciousness upon the matter, determined to know what way these disciples had taken, and what was their condition in the great beyond. It so befell, Sire, that in the assembly of the Maharaja Vessavana I had heard and learned this very thing, face to face. Therefore, I bethought me that I would

show and declare this matter to the Master. Seeing the question in the Master's mind, and knowing the answer, for these two reasons I have come to show the matter to the Master! In days past, Sire, in days that are past, at the time of the sacred festival, all the Radiant Ones of the Thirty-three were assembled in the Hall of Righteousness and were seated together; mighty was the divine assembly when they were all assembled together, with the Four Maharajas seated in the four directions. In the East was the Maharaja Dhatarattha, seated facing the West, before the Radiant Ones. In the South was the Maharaja Virulhaka, seated facing the North, before the Radiant Ones. In the West was the Maharaja Virupakka, seated facing the East, before the Radiant Ones. In the North was the Maharaja Vessavana, seated facing the South, before the Radiant Ones. When, Sire, all the Radiant Ones of the Thirty-three were assembled in the Hall of Righteousness, and were seated, mighty was the divine assembly; the Four Maharajas were seated in the four directions, and we were seated behind them. And those Radiant Ones, Sire, who had served in the service of the Eternal under the Master, they who had come but recently to the Thirty-three, outshone the other Radiant Ones in beauty and in glory. Because of this, indeed, the Radiant Ones of the Thirty-three rejoiced and exulted and were glad in heart, saying: "The ranks of the Divine are filled, the ranks of the powers of Evil are diminished!"

"'Thereupon, Sire, Indra, Chief of the Radiant Ones, beholding the great rejoicing of the Radiant Ones of the Thirty-three, joyfully uttered these sentences:

"'"'The Radiant Ones of the Thirty-three with their Chief rejoice, paying homage to the Tathagata and to the righteousness of the Law of Righteousness. Beholding new Radiant Ones, rich in beauty and in glory, who have come hither after serving in the service of the Eternal under the Welcome One, these outshine the others in their beauty and their glory, disciples of him who is Mighty in Wisdom, come among us. Seeing this, the Radiant Ones of the Thirty-three with their Chief rejoice, paying homage to the Tathagata and the righteousness of the Law of Righteousness."

"'Thereupon, Sire, the Radiant Ones of the Thirty-three, rejoicing with still greater joy, exulted and were glad in heart, saying: "The ranks of the Divine are filled, the ranks of the powers of Evil are diminished."'"

We may pause for a moment to consider the meaning of the Thirty-three. It would seem that each of the Four Maharajas, representing the four manifested spiritual rays, presides over seven degrees of Radiant Ones, so that we have four times seven, with the Four Maharajas and Indra, the Chief, added, making in all thirty-three. The significance of Sanatkumara, in the passages which follow, is suggested in one of the great Upanishads. He who was Bimbasara thus continues:

"'So, Sire, when the Radiant Ones of the Thirty-three, assembled in the Hall of Righteousness, had fully considered the purpose for which they had assembled and had taken counsel concerning it, when the Four Maharajas had duly recorded what had been considered and decided, when the

Four Maharajas had completed the record, they remained each in his own place.

"'As they remained thus, Sire, radiant, serene in heart, there was born in the northern region a splendour of light, a bright shining became manifest surpassing even the radiant glory of the Radiant Ones. Thereupon Indra, the Chief of the Radiant Ones announced, "Venerable ones, according as these signs reveal, when this splendour of light is born and the bright shining is manifested, Brahma will be manifested, for these are the precedent signs for the manifestation of Brahma, the birth of the splendour and the shining of the light."

"'The Radiant Ones of the Thirty-three, seated each on his seat, spoke thus, "We shall know the splendour and what will proceed from it, we shall see face to face!" The Four Maharajas also, each seated on his seat, spoke thus, "We shall know the splendour and what will proceed from it, we shall see face to face!" Hearing this, the Radiant Ones of the Thirty-three concentrated, full of serenity, responded, "We shall know the splendour and what will proceed from it, we shall see face to face!"

"'When, Sire, Brahma Sanatkumara makes himself manifest to the Radiant Ones of the Thirty-three, he fashions for himself a visible, objective form, because the form of Brahma, as he is in his proper being, cannot be perceived by the Radiant Ones of the Thirty-three through the pathway of the eyes. When Brahma Sanatkumara makes himself manifest to the Radiant Ones of the Thirty-three he outshines the other Radiant Ones in beauty and in glory. As a statue of gold outshines a human body even so, verily, when Brahma Sanatkumara becomes manifest to the Radiant Ones of the Thirty-three, does he outshine the other Radiant Ones in beauty and in glory. When Brahma Sanatkumara makes himself manifest to the Radiant Ones of the Thirty-three, no one of the Radiant Ones speaks in his presence, nor does any rise from his seat, nor does any offer a seat. All remain silent, with palms pressed together in reverent adoration, thinking thus within themselves, "Whomsoever of the Radiant Ones Brahma Sanatkumara shall wish, he will seat himself beside him." When Brahma Sanatkumara thus seats himself beside any one of the Radiant Ones, that Radiant One receives a glorious accession of illumination, he receives a glorious accession of joy. As when a warrior King is anointed and invested with sovereignty, he receives a glorious accession of illumination, he receives a glorious accession of joy, even so, when Brahma Sanatkumara seats himself beside any one of the Radiant Ones that Radiant One receives a glorious accession of illumination, he receives a glorious accession of joy.

"'So, Sire, Brahma Sanatkumara, having fashioned for himself a visible objective form, becoming as a Luminous Youth adorned with a fivefold crest, made himself manifest to the Radiant Ones of the Thirty-three Rising in the air, he remained seated in the mid-region of space. As, Sire, a mighty man might seat himself upon a bench, or on a seat upon the earth, even so, verily Brahma Sanatkumara, rising in the air, remained seated in the mid-

region of space. Beholding the assembly of the Radiant Ones of the Thirty-three, he addressed to them these sentences:

"'"The Radiant Ones of the Thirty-three rejoice together with their Chief, making obeisance to the Tathagata and to the righteousness of the Law of Righteousness, beholding new Radiant Ones, rich in beauty, rich in glory, who have served in the service of the Eternal under the Welcome One, and have come hither. They outshine the other Radiant Ones in beauty and in glory and in power, coming hither, disciples of him who is Perfect in Wisdom. Beholding this, the Radiant Ones of the Thirty-three rejoice with their Chief, making obeisance to the Tathagata and to the righteousness of the Law of Righteousness."

"'Thus, Sire, did Brahma Sanatkumara speak. As Brahma Sanatkumara spoke thus, his voice had eight qualities: it was clearly enounced, easily understood, in tone delightful, well heard, limpid, concentrated, deep, resounding. While Brahma Sanatkumara addressed the assembly, his voice did not go outside the assembly. Of whatever voice there are these eight qualities, that voice is called a Brahma-voice.

"'Then Brahma Sanatkumara, fashioning for himself thirty-three forms such as are the forms of the Radiant Ones of the Thirty-three, seating himself on the several seats beside each one of the Radiant Ones of the Thirty-three, spoke thus:

"'"What think the worthy Radiant Ones of the Thirty-three? So ardently does the Master desire the welfare of mankind, the happiness of mankind, with heart of compassion for the whole world, seeking the fulfilment, the welfare, the happiness of Radiant Ones and men. For they who have taken refuge in the Buddha, who have taken refuge in the Law of Righteousness, who have taken refuge in the Order, they, verily, separated from the body, after death, are born into the company of the Radiant Ones of the sixth and highest realm of Devaloka, or into the company of the Radiant Ones of the fifth realm of Devaloka, or into the company of the Radiant Ones of the fourth realm of Devaloka, or into the company of the Radiant Ones of the third realm of Devaloka, or into the company of the Radiant Ones of the second realm of Devaloka, or into the company of the Radiant Ones of the first realm of Devaloka, while they who attain to a body of lesser excellence, they indeed, put on bodies like those of the heavenly musicians."

"'To this purpose, Sire, spoke Brahma Sanatkumara. While Brahma Sanatkumara spoke to this purpose, each of the Radiant Ones thought: "He who is seated beside me, he alone, verily is speaking!"

"'Thereafter, Sire, Brahma Sanatkumara gathered himself together into a single form, and, having gathered himself together into a single form, and seating himself beside Indra, the Chief, thus addressed the Radiant Ones of the Thirty-three:

"'"What think the worthy Radiant Ones of the Thirty-three? Has not the Master, he who knows, he who sees, the Arhat fully illuminated, well declared and made known the four bases of spiritual power, for the attainment of

spiritual power, for the development of spiritual power, for the expansion of spiritual power? What are these four bases? The first basis is ardent desire and aspiration attaining to excellence through concentration and effort; the second is manly courage attaining to excellence through concentration and effort; the third is right imagination attaining to excellence through concentration and effort; the fourth is right insight attaining to excellence through concentration and effort. These four bases of spiritual power have been made known by the Master, he who knows, he who sees, the Arhat fully illuminated, for the attainment of spiritual power, for the development of spiritual power, for the expansion of spiritual power. Whoever, in the times that are past, among those who strive, seekers of the Eternal, have attained in any measure to spiritual power, all these have attained through increasing and abounding in these four bases. Whoever, in the times that are not yet come, among those who strive, seekers of the Eternal, shall attain in any measure to spiritual power, all these shall attain through increasing and abounding in these four bases. Whoever at the present time, among those who strive, seekers of the Eternal, are attaining in any measure to spiritual power, they are attaining through increasing and abounding in these four bases. Do the worthy Radiant Ones of the Thirty-three behold this transcendent form and power of mine?"

"'"Verily so, Brahma!"

"'"I also have attained this transcendent form and power through increasing and abounding in these four bases."'"

Perhaps it would be best to leave this strange and magnificent story without commentary, for intuition to seek its hidden meaning. Yet it may be helpful to bring together certain parallels from *The Secret Doctrine*.

The fifth Section of Stanza V records that "Fohat takes five strides, and builds a winged wheel at each corner of the square for the Four Holy Ones and their Armies." Commenting on this, the author tells us that, from a cosmic point of view, Fohat taking "Five Strides" refers here to the five upper planes of Consciousness and Being, the sixth and the seventh (counting downwards) being the astral and the terrestrial, or the two lower planes. These seven would seem to correspond to the six degrees or planes of Devaloka, above the plane of the celestial musicians, making seven in all as recounted by Sanatkumara. The author goes on to explain the Four Winged Wheels at each corner for the Four Holy Ones and their Hosts, telling us that these are the Four Maharajas, or great Kings, of the Dhyan Chohans, the Devas (or Radiant Ones) who preside each over one of the four cardinal points. They are the Regents who rule over the Cosmical Forces of North, South, East and West, Forces having each a distinct Occult property. These Beings are also connected with Karma, as the latter needs physical and material agents to carry out its decrees. This would seem to be the reason why the Buddha, or he who was King Bimbasara, his informant, depicts the Four Maharajas as Recorders, putting on record the decisions of the assembly of the Radiant Ones in the Hall of Righteousness, at the time of the holy festival.

Again, we may find a parallel for the mysterious and majestic Sanatkumara, the brooding Divinity above the assembled Radiant Ones, in a later passage of *The Secret Doctrine*, in the Commentary on the seventh Section of Stanza VI. There we are told of a Wondrous Being, called the "Initiator," and after him a group of semi-divine and semi-human Beings. We are further told that the Being referred to is the Tree from which, in subsequent ages, all the great historically known Sages and Hierophants have branched forth. As objective man, he is the mysterious (to the profane—the ever invisible, yet ever present) Personage, about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he, again, who holds spiritual sway over the initiated Adepts throughout the whole world. He is the "Nameless One" who has so many names and yet whose names and whose very nature are unknown. He is the "Initiator," called the "Great Sacrifice." For, sitting at the Threshold of Light, he looks into it from within the Circle of Darkness, which he will not cross; nor will he quit his post till the last Day of this Life-Cycle.

"Why does the Solitary Watcher remain at his self-chosen post? Why does he sit by the Fountain of Primeval Wisdom, of which he drinks no longer, for he has naught to learn which he does not know—aye, neither on this Earth, nor in its Heaven? Because the lonely, sore-footed Pilgrims, on their journey back to their Home, are never sure, to the last moment, of not losing their way, in this limitless desert of Illusion and Matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of Mankind, though but a few elect may profit by the Great Sacrifice. It is under the direct, silent guidance of this Maha-Guru that all other less divine Teachers and Instructors of Mankind became, from the first awakening of human consciousness, the guides of early Humanity."

One passage more from *The Secret Doctrine*, which we may compare with the closing words of the great Sanatkumara: "The Doctrine teaches that, in order to become a divine, fully conscious God—aye, even the highest—the Spiritual Primeval Intelligences must pass through the human stage." Or, as Sanatkumara says: "I also have attained this transcendent form and power through increasing and abounding in these four bases." We might well consider how far the four bases are available for ourselves.

FRAGMENTS

COME to me when the lights are dim, O whisper of the Infinite. Remind me of the Eternal Years, and rest my heart in the knowledge of thy invariableness. When I see only the confusion and the darkness about me, when I hear only discord or the roar of the crowd, quiet me with an undertone of Reality, that I may know again the murmur of the wings of the angels, and be lifted by them to where I catch an echo of the music of the stars.

If the Master stood smiling at thee across the Threshold, wouldst thou fear?

Nay, so that I knew that it were he.

Live then to-day, and in the days to come, upon that Threshold, looking for him; seeking to find and gain, by every art of virtue thou canst practise, the magic of that smile. When the last moment comes, when the last sand slips within the glass, then thy effort will receive fullest satisfaction. Thou wilt step radiant, unconscious, eagerly across that strip of dark, to know thyself enveloped in those Arms—only the best come true, only the beautiful retained.

CAVÉ.

NATION AND INDIVIDUAL

THE average human being may explain his actions to himself or to others, but what does he know of his real motives? His conscious life is only a film on the surface of the "great deep" of a subconscious nature. The forces causing changes of tension in the film, rise like bubbles from an invisible depth.

When the individual first aspires to self-knowledge, he is appalled by some revelation of the ocean of his ignorance. How can he hope to fathom it? What is the use even of beginning such a task? If he were the only person in the world, there could be no hope for him; but luckily there are others, many others. Their experience can supplement his own. Because of the variety of human nature, the causes and results of every conceivable course of human action have been illustrated in objective fashion by scores of examples.

Let the aspirant to self-knowledge regard more attentively the film of his consciousness. He will see that at some points it is less opaque than at others, so that the darkness beneath is penetrated here and there by a ray of light. What he discovers there is invaluable, not only for himself but for all mankind. No one else can discern exactly what he discerns, because no two films of consciousness can be exactly alike.

As he can teach others, so others can teach him. What he cannot see, another has seen. We are all adrift upon the same sea of mystery; and by the powers of sympathy and imagination, each one is able—as we know—to use the experience of his fellows to increase the transparency of his mind. The wise man reaches the maximum of understanding with the minimum of personal involvement.

The study of history ought to be especially valuable as an aid to the comprehension of an individual consciousness, for history synthesizes the experience of many individuals. In the life of some nation the student may hope to find a clear exposition of many elements that he recognizes as present but hidden in himself.

For example, there is the history of France, which may be said to have begun with the victory of Clovis over the Germans in 496 A.D. The traditional account of that event cannot fail to awaken a feeling of kinship between France and any individual who has ever dedicated his life to a Master; for in the name of the Gallo-Roman province which was then reborn in the form of a nation, Clovis is said to have dedicated France to the Master Christ.[1] A student of Theosophy, who believes that the nations of the world will all be

[1] Some historians consider the whole episode as mythical. Perhaps it was, but if Clovis did not thus dedicate France, such a vow must have been made by another. Otherwise, Jeanne d'Arc's conception of her mission is unintelligible. The coronation of Charles VII was her objective because it *reawakened* France to the sense of its consecration.

governed in a future Golden Age by Adept Kings, finds a prophetic significance in the symbolic act of the old Merovingian, half-barbarian though he was. Nor does its meaning lessen, as he considers the vicissitudes of French history which reveal the trials of an inarticulate and struggling aspiration. As many persons are in an analogous condition, inarticulately struggling forward and still only half-civilized, it is not remarkable that the story of France should so often seem to parallel their own.

It seldom happens that the simple affirmation of one's devotion is in itself of sufficient force to transmute the nature immediately, once and for all. The lower nature will continue to exist as heretofore and may on occasion seem to be strengthened rather than weakened by the new condition. In fact, the chief difference between the life of nascent aspiration and the ordinary life of the world seems to be one of intensity of consciousness. Both pleasure and pain are felt more acutely by the aspirant; the mountains of exhilaration loom higher for him and the valleys of depression seem lower.

A similar intensity distinguishes France from the other nations of mediæval and modern Europe. Its greater vividness of mind and feeling has been externalized in a history incomparably more romantic and dramatic than that of any other Western people known to us. Periods of political discipline and artistic creation alternate with periods of crisis and negation. But the same might be said of every nation. It is characteristic of France that its actions have been so vigorous and its reactions so severe. And not once but many times its recovery from some crisis has appeared supernormal. The pure heroism of Jeanne d'Arc and the "Miracle of the Marne" saved France at two periods of its history, when, according to the laws of probability, it was doomed to final destruction. Some spark of real vitality has persisted, as it persists in every individual so long as he refuses to acknowledge defeat, and one may believe that, by virtue of this spark, the link between France and its Adept King has never been broken, though men have seldom retained personal consciousness of it.

Let us consider in some detail one of the great cycles of French history roughly covering the period between 1675 and 1800. It is necessary to apologize at the outset for the effort to sketch what seem to be the main outlines of that epoch. Many important factors must be omitted and the need for brevity must make the general effect of the picture highly impressionistic. But there is the justification that the object of the study is not to write history in the technical sense of the word, but to suggest a way in which the individual may find his own consciousness illumined and clarified by the contemplation of a national consciousness. Therefore, if he so choose, every student can try to fill in the missing details for himself.

The end of the Seventeenth Century witnessed the culmination of the most magnificent era of the old monarchy. A vigorous and disciplined spirit was at work, shaping the old traditions of France into new and stately forms. It was an age of constructive genius, the age of Bossuet and Racine, of Colbert and

Turenne, of Louis le Grand; and though there were many types of activity upon many planes, one may conceive of them all as expressions of the same kind of consciousness. Of this consciousness the dominating faculty was the will. Thought, personal desire and physical action were none the less active, but they were rigorously subjected to the purposes accepted by the will as its proper objects. If we turn over the pages of some literary work of that time, we are ceaselessly impressed by its symmetry, by its fidelity to classical rules, by its restraint of the imagination, by its preoccupation with form. Form was sought, however, not as an escape from reality but as the rational expression of life. If an idea could not be given a form, it was to be dismissed as unworthy, for the will cannot attain the realization of an idea, unless it knows what it is seeking to attain. In other words, the function of thought was to make clear the objectives of the will. It is sometimes supposed that such an attitude cramps the mind and is therefore not creative. The exact opposite appears to be the truth. The mind of itself creates nothing; only when it is clearly recognized as a vehicle of a higher power, can it serve to produce something on this plane which was never produced there before. This higher power in man manifests, at least in part, as the will to discern clearly some course of action and then to follow that course to the end.

It is not difficult to find a counterpart of the Seventeenth Century of France in one's individual experience. Everyone must have known times when it seemed easy to think clearly and sensibly, easy to will and easy to act; when one was aware of a reënforcement of all one's powers. Seeking some analogy for this experience, the student of Theosophy may recall the law of cycles and may note the correspondence between those golden moments and physical periods, like the spring of the year, when living things receive an influx of force from the buried reservoirs of Nature.

But who can look back upon his phases of "good fortune" with unmixed satisfaction? What happened then seemed to happen in spite of himself. The tide of life carried him forward, while he remained the same old Adam, self-absorbed, self-indulgent, full of little desires and little fears. He failed to use the opportunity to grow, as it should have been used, as plants and other natural creatures use it, for purposes of evolution. The pure ray of creative energy was stained and deflected by the unregenerate human nature through which it passed.

Turning back to France of the late Seventeenth Century, we observe the traces of such a deflection. Louis XIV himself illustrates the failings of his age as clearly as he represents its triumphs. He rightly believed in the sanctity of his Kingship, but his contemplation of the divine purpose which he was called to fulfil was neither constant nor pure. Like so many great men, he made the mistake of confusing the person with the office, so that at certain moments when he imagined himself to be seeking the glorification of the Divine Will, he was really seeking the glorification of himself. As he grew older, an element of self-satisfaction and egotism entered into the fibre of his thought, into the motives of every significant act. Self-satisfaction was directly responsible for

many of the military disasters which closed his reign. It was one cause of the religious intolerance and pietism, which drove thousands of honest and industrious subjects into permanent exile. It produced all that excess of meaningless etiquette at Versailles, which was destined to make the Court ridiculous when other and feebler monarchs sat upon the throne. It urged him towards the false policy of weakening the prestige of the old feudal nobility by detaching them from their proper functions as a landed aristocracy, and by attaching them as valets and lackeys to his person. Thereby he destroyed the intermediary between the central government and the undifferentiated multitude. In so doing, he completed the work of Richelieu and broke with the hierarchical principle which had been an integral part of French tradition. Instead of seeking the preservation and right direction of the powers of the nobles, he sought to add their duties and rights to his own prerogative. The monarchy lost its proper form as a presiding and synthesizing force and tended to become an autocracy dependent upon the *personality* of the King.

Spring and summer are followed by autumn and winter, when the tide of life recedes. After action comes reaction, when we lose the vitalizing awareness of being sustained and propelled by a divine power. If we are still to continue our advance, it must be by our own efforts. A sailing vessel is helpless in a calm, unless it be equipped with oars or with a motor. So the individual or the nation becomes decadent, if it be incapable of acting for itself, when the support and pressure of an external stimulus is withdrawn. The measure of its ability then to act for itself will be largely dependent upon the degree to which its conduct was disinterested and pure of motive while the external stimulus was reinforcing its powers. This does not imply that failure upon the ascending arc of a cycle means a necessary and corresponding failure upon the descending arc. The history of France, as already suggested, indicates what our personal experience should confirm—that the "winter of our discontent" may at last arouse in us a reaction more heroic than the easy response which we make to the invigorating fire of the spring.

Unfortunately this heroic reawakening of the will by its own efforts seldom comes until hope and often life itself are all but lost. The eighteenth century in France was a long slope growing more precipitous towards its close, and down this incline the nation moved, gathering momentum as it descended. The last and fatal precipice was reached before the fall was checked.

The first clear signs of the coming winter may be discerned in the changed mood of the government that succeeded Louis XIV. The Duc d'Orléans, who acted as Regent during the minority of Louis XV, was a man of intelligence and imagination but not of will, and in this respect he was the prototype of a whole line of ministers of state. The tide of life had receded from the plane of the will though it had not yet withdrawn from the plane of intelligence.

One obvious result of this process was a sudden dearth of great men of action. With the doubtful exception of Choiseul, there was not a single French statesman or soldier during the long reign of Louis XV who conceived of his duties as involving anything but intrigue or tactical display. England and

Prussia, whose national cycles seem to have been in another phase, were quick to profit by the paralysis of the French power. The colonial empire of Louis XIV was lost by a series of military and diplomatic fiascos, and the new and terrible power of Prussia was allowed to consolidate itself across the Rhine.

The great man of the Louis XV period was a man of thought, Voltaire. As Louis XIV had incarnated the discipline and egotism, the creative will and the formality of his reign, so Voltaire concentrated in his person the most positive quality of his contemporaries, the habit of intense and feverish thinking. The mental activity exhibited by Voltaire and the Encyclopedists was more continuous, more varied, more violent than that of their predecessors; but it was not a constructive activity. Wit and lucidity and vigour,—Voltaire had them all, but his strength was in his mind, not in his will. His work lacks the creative spark which results from the application of thought to an ideal of action. Perhaps, that is why for one person who reads Voltaire to-day, there are twenty who read Molière or Pascal.

In any event, Voltaire used his intellectual powers to make the old régime ridiculous. This work of destruction was, of course, not necessarily evil; not only did the forms of tradition embody evil as well as good, but they had ceased in many instances to mean anything at all, for men had forgotten what they symbolized. However, Voltaire's spirit was bitter and cynical and inhuman. He was disgusted with actual conditions as he saw them, and he attacked them with logic and humour, but less because he expected or even hoped that any change for the better might come than because it gratified his spleen.

It would be incorrect to speak of the Voltairean mode of thought as if it constituted the only mode of intellection of which the time was capable. The French Eighteenth Century produced a plastic art without high inspiration but exquisite in detail and finish, and there were among the experimental scientists genuine builders of ideas, such as Lavoisier and Buffon and Lamarck. However, the line of least resistance was the line of Voltaire. Who has not known a similar condition in his own nature? Is not our first and automatic response to the approach of winter in our souls a sentiment of bitterness, a resentment against things in general which we support with every mental argument that we can command?

The arguments of Voltaire would have been barren, would probably never have found utterance, if there had not been an appreciative audience. That audience may be typified in "the first gentleman of France," the King, Louis XV. Much has been written of the exceptional perversity and ineptitude of Louis XV, but the cause of his failures seems to have been something very simple and within the compass of everyone's experience. He suffered from boredom and allowed himself finally to be actually obsessed by his fear of a chasm, of a great emptiness of sensation towards which his moments appeared to drive him. Boredom assumed in him the form of an acute disease, paralyzing his faculties and leaving him a prey to scandal and intrigue.

It is the tragedy of his life that the effective cure of his ennui was at hand, but he never dared use it, for he imagined that it would make the disease worse

than ever. This cure was the faithful performance of his duties as King of France. To escape from the spectre of those duties, Louis XV sought a relief that never came, in pleasure and relaxation.

Thus he set the fashion of a gracious and elegant neglect of duty, and prepared the atmosphere necessary for the reception of the poisonous suggestions of Voltaire. An idle and bored aristocracy desired nothing better than an excuse for their infidelity to the traditions of their caste. Why should they bother with those traditions, when Voltaire was so successfully representing all tradition as a farce?

As the century grew older, a new change in consciousness began to manifest itself. The life-force, which had first withdrawn from the will, next began to forsake the mental-intellectual plane where Voltaire found expression, and to stimulate to excessive activity certain centres of the emotional nature. As it had become difficult to use the will, so now it was difficult to think clearly and logically, at the same time that it was easy to be emotional. Whatever may be said of Voltaire and his audience, their bitterness had not been sentimental. But that was before the coming of the next "great man," Jean-Jacques Rousseau.

Rousseau, whose theories suggest a psychic distortion of the *Tao-Teh-King*, preached a "return to nature," meaning by nature the state of man before he was corrupted by civilization. For him the institutions and traditions ridiculed by Voltaire were worse than farcical; they represented all the wrongs that man had invented since the Golden Age, when there were no kings or aristocrats, and all men dwelt together free and equal. Doubtless, man is good by nature, but Rousseau interpreted this ancient conception as meaning that an individual has only to "expand," to express himself, and the result must be beautiful. As Professor Babbitt writes: "All the traditional forms that stand in the way of this free emotional expansion, he (Rousseau) denounces as mere 'prejudices' and inclines to look on those who administer these forms as a gang of conspirators who are imposing an arbitrary and artificial restraint on the natural goodness of man and so keeping it from manifesting itself. With the final disappearance of the prejudices of the past and those who base their usurped authority upon them, the Golden Age will be ushered in at last; everybody will be boundlessly self-assertive and at the same time tempering this self-assertion by an equally boundless sympathy for others."[2]

This mirage fascinated what was left of the minds of Rousseau's contemporaries. The nobility found a new toy which had many apparent advantages over the sharp-edged knife of Voltaire's satire; even the Court "cultivated" Rousseauism, as is visibly revealed to-day in the charming and pathetic little "country village" at Versailles where Marie-Antoinette and her ladies played at being dairymaids. But other people found a quite different stimulus. It suggested to them that they were the victims of gross injustice. Why should anyone be born or called king or noble, when everyone was as good as

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2 Irving Babbitt: *Rousseau and Romanticism*, p. 137.

everyone else? Voltaire, who had amused the nobility, never seems to have awakened the latent envy of the middle-classes to the same degree as Rousseau. And though it is fair to say that Rousseau, even more than Voltaire, would have been shocked and horrified by the excesses of the French Revolution, it is a fact that the most terrible protagonist of the Revolution, Maximilien Robespierre, was an avowed disciple of Rousseau, and he had many brethren. Moreover, the ideology of the *Rights of Man*, the liturgy of "Liberty, Equality, Fraternity," was in particular Rousseau's handiwork.

Nevertheless, the Reign of Terror might never have come, in spite of the dalliance of the upper classes and the malice of others, if there had arisen one man in a responsible position who had possessed confidence in the traditional rights which pertained to his position. Madelin, in his great work on the Revolution, gives instances of officers so uncertain of their traditional right to punish disobedience, that they were unable to check any mutiny in their companies. But the supreme and symbolic example of his generation in its dread of executive responsibility, was the King Louis XVI.

The King was good and kind, believing like Rousseau that all human nature must be as good and kind as his. Napoleon, who knew better, must have had Louis XVI in mind, when he wrote: "If it be said of a King that he is a kind man, his reign is a failure." Of course, the trouble was not the King's kindness but the fact that this was practically the only virtue which he could bring to a conflict demanding the utmost resolution and intelligence. Louis XVI was neither resolute nor intelligent, and his lack of self-confidence was proverbial. When Malesherbes resigned from the ministry in 1776, the King is said to have cried out: "How fortunate you are ! If I could only resign also!"

The elements were all ready for the explosion. The student may recall some analogy to this negative state in his own experience when, fatigued in will and intellect, seeking comfort in dreams of a Golden Age, and in another part of his nature resenting what he deemed to be the undeserved contentment or elevation of others, he awaited the "accident" that precipitated a catastrophe.

"The ancients considered that when the directing active 'Intelligences' (the gods) retired from any portion of Ether *in our Space*—the four realms which they superintend—then that particular place was left in the possession of evil, so called by the absence of the Good from it" (*Secret Doctrine*, ed. 1888, I, 343). One may venture to interpret these words as suggesting that when the "lower quaternary," the personality of a man or of a nation, has been closed to divine influence, it automatically opens itself to another influence which is diabolical.

The immediate cause of the Revolution, the spark which set off the explosion, seems to have been in fact a power resembling the sinister agency of the secret Societies described by Mrs. Nesta Webster. There were individuals, inside and outside France, who were sufficiently identified with evil, in the undiluted sense of the word, to know what they wanted and to work for it

without deceiving themselves as to their real motives. It seems that the failure of the responsible classes of France to be faithful to the tradition of loyalty to an Adept-King, made it possible for his self-conscious enemies to prepare and to execute an attack against the very being of the nation which he loved. To that end, under the very eyes of the guardians of the law, they mobilized and concentrated under their direction the criminal class of France, the soulless sediment, the *Kama Rupa* of the nation.

The Revolution came, but a miracle followed. It passed, leaving France wounded, scarred, charged with a heavy Karma, but alive and—what is more important—still living with a life of aspiration.

The discursive mind is unable to explain a miracle, because it is the manifestation upon our plane of a power normally resident upon a higher plane, the laws of which are familiar to us only through a long study of the doctrine of "correspondences." But one may imagine that France was saved by a divine sacrifice, that the Adept-King of France and his Paladins gave of their essence to restore vitality to its stricken will. One may even fancy that, knowing the impending danger, they had prepared the altar for the sacrifice long before the actual crisis; and that there may be some connection between this sacrifice and the epic destiny of Napoleon Bonaparte.

Nevertheless, no degree of sacrifice could conceivably have been effective, unless there had been present on earth a spark that flamed in response to the divine appeal. There must have been individuals of all classes whose higher natures were stirred at last by the sheer intensity of a disaster which transcended mere personal bereavement and brought before them the vision of a national soul in agony.

Yet the most definite response came neither from the exiled Bourbons nor from the nobility nor from the middle classes, but rather from the simple people of town and country, from the artisans and peasants. Though often involved in the excesses of the Revolution, they had escaped by their very simplicity much, if not all, of the contagious decadence of the Eighteenth Century. They had been betrayed by the Monarchy which did not protect them, and the dark powers had tried to stampede them by riot and murder. But as a class they alone had not ceased to love the soil of France more than they loved themselves.

The importance of their steadfastness became apparent in 1793, at the darkest moment of the Terror, when France was assailed by a foreign host who came not to deliver her from misfortune but to take advantage of it. It was the peasantry, the "little people," who then formed the nucleus of the most glorious army of modern times. The prowess and the patriotism which were enkindled by their example, gave Napoleon his opportunity and saved the nation. A new cycle began.

Let the individual aspirant contemplate this mystery of the resurrections of France, for they may help him to realize some of the mysteries of his own soul.

STANLEY V. LA DOW.

VICARIOUS ATONEMENT AND KARMA

STUDENTS of Theosophy believe that all great religions were founded on the lives and teachings of Masters of Wisdom, men who, through union with the Oversoul, the Logos, had become one with the wisdom and power and love of the Logos, and were therefore able to speak with the wisdom of the Logos and, in their lives, to manifest the power and love of the Logos. The teachings of these Masters and the records of their acts have been transmitted to us through the minds and hearts of their followers, who have defined these teachings and acts in accordance with the limitations of their own minds. In this way dogmas have been developed.

If this be true, it should follow that, within or behind the received dogma, there is a core, a facet of eternal Truth; and it should be the duty of students of Theosophy to discover and point out the Truth of which these dogmas are an inadequate, incomplete or deflected statement.

Let us take, for example, the central dogma of the Christian Church, the doctrine of the Atonement. However much the Churches may differ in other matters, there is very little divergence among them regarding this cardinal tenet. The Greek and Latin Churches, and those springing from the Reformation, all hold and teach substantially the same view, as set forth in the Nicene Creed.

"I believe in one Lord Jesus Christ, who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man: and was crucified also for us under Pontius Pilate; he suffered and was buried: and the third day he rose again according to the Scriptures: and ascended into heaven, and sitteth on the right hand of the Father."

Or we may find a simpler and more universal expression in the words of the *Revelation:* "Jesus Christ, that loved us, and washed us from our sins in his own blood."

The first expression of the thought on which the doctrine of the Atonement is founded, is the saying of Jesus, recorded in the Gospels according to Matthew and Mark:

"And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 'Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again . . . the Son of man came not to be ministered unto, but to minister, and to give his life a ransom

for many.'" This is in essence what the Nicene Creed repeated, three centuries later.

We may pause for a moment to ask what meaning a student of Theosophy would give to these words of Jesus; how could the Master Christ give his life a ransom for many?

If we recognize Jesus as a Master of Wisdom, one who had attained, who had become in essence one with the eternal Logos, we shall interpret his words in accordance with that view.

Two fundamental truths, at first sight contradictory, must be kept in mind: First, the individual existence of each human soul, which makes each one of us responsible for our own acts, as in civil and criminal law each is answerable for his own debts and misdemeanours. Then the second truth, apparently contradicting but really supplementing this: That all souls are bound together in spiritual unity; we are all rays of the same eternal Logos; we are all inlets into the same infinite Oversoul. Human beings are many; spiritual Humanity is one.

It should follow from this that a Master of Wisdom, who has become one with the eternal Logos, thereby possesses the wisdom and power and love of the Logos, and, as being one with the Logos, gains an inner relation with all human souls, in virtue of which he has the power to draw them toward the Logos by drawing them into his own spiritual life, which is one with the Logos. In this sense, he comes to minister. And if that ministry involves his bodily death, he gives his life a ransom for many. As a Master who has attained oneness with the eternal Logos, death has no hold on him; he must rise again, in the spiritual body. He thus retains and enlarges his power to work for human souls, drawing them toward him with cords of love. But the responsibility of these human souls is not thereby cancelled or lessened. While a Master has power to help us, he can do so only as we help ourselves. The decision and the effort must be ours. The Master's sacrifice is the door, but we must rise and enter.

The all-conquering love of the Master Christ, revealed in his life and death and resurrection, has been in very truth the door by which many have entered into immortal joy, sharing with him the eternal life, the transforming love, the spiritual light of the Logos. For those who have thus drawn near to him in love, because he drew near to them, the Master Christ has been the door of salvation; for them he is salvation.

To the fiery, passionate heart of Paul the Master thus drew near, on the Damascus road. Paul received from the Master transforming love and revealing light. Thereafter, through terrible toil and suffering, but also with immeasurable joy, Paul laboured with all the passion of his heart and will to make known to others that Master's transforming love and enkindling light, that they also with him might enter the life of the Master, with him share the eternal power and infinite wisdom and love of the Logos.

Writing toward the close of his life from Rome to his disciple Timothy, Paul thus sums up his message:

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men . . . for this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come into the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all."

Four or five years earlier, when he was in Corinth, immediately before the journey to Jerusalem and the years of bondage, Paul had written on the same theme to the Jewish disciples of Christ at Rome. Here he had to meet the complex legal minds of the followers of Jewish Rabbis, and could not speak simply from his heart, as when he was writing to his own disciple, Timothy. Therefore, he called upon the resources of his powerful intellect to set forth the truth in terms that would meet their objections, and, as the centuries have passed, and his philosophical interpretations have been handed down through narrower and harder minds, the spirit of his imagery has been largely obscured and its form has crystallized into what we now know as the dogmas of the Latin Church. Paul wrote:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. . . . For when we were yet without strength, Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. . . ."

This is the only occurrence of the word Atonement in the *New Testament.* And it would have been better to translate it "reconciliation," since it is a form of the same word that has just been translated "reconciled." The earlier meaning of "atonement" is, in fact, to make "at-one," to reconcile.

But if the word "atonement" in the legal sense is out of place in this passage, the thought of a legal atonement is present. Paul continues:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. . . . For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

Paul is here bearing grateful testimony to the abounding grace and power and love which had come through his transforming contact with the Master; but he is doing more. He is seeking to elaborate an argument that will convince the legalistic minds of Rabbinical Jews; he is expressing his spiritual

experience in the forms and images which had been stored in his mind when he studied the books of the *Old Testament* and the religious law of the Jews. He is recalling the story of Adam from the early chapters of Genesis, and at the same time holding in mind such a sentence as this:

"Aaron shall make an atonement upon the horns of the altar once in a year with the blood of the sin offering of atonements. . . ."

Paul has recognized his Master as divine, as the Son of God. His love for him whom he knows as a living Lord is boundless. But he also sees within the life and death and resurrection of his Lord, a universal significance. It is this which he labours to make clear through the symbolic story of Adam.

Once suggested, the connection between Adam's sin and Christ's death gained a hold on men's minds which it has maintained for almost two millenniums. In the literal view of this relation, there is a danger. Now that it is generally recognized that the story of Adam's fall, six thousand years ago, is not to be understood historically, insistence on a necessary connection between Adam's transgression and Christ's death tends to becloud the Master's sacrifice, to give it an air of unreality. It is, therefore, wise to remember that Jesus himself never suggested such a connection.

At this point, two notes may be added. Philo of Alexandria, a wise and reverent Jew, writing perhaps ten years before the opening of Christ's ministry, frankly treats the story of Adam not as history but as allegory. Adam is man's intellect, which is allured through the emotional nature, Eve. Thus came the descent of the soul into matter. So we see that the story of Adam was not taken literally by all religious Jews at the time when Paul was writing. There is, indeed, a suggestion of Philo's method, when Paul speaks of Adam as "the figure of him that was to come," and Paul, writing to the Galatians, treats the story of Agar as an allegory, as does Philo.

The second point is that, in connecting the fall of Adam with the death and resurrection of Christ, Paul must have in mind a meaning deeper than the literal story of Adam and its literal interpretation. For Paul, as for Philo, Adam's fall typified the primal fall of Spirit into matter, which is followed by the re-ascent of Spirit, through sacrifice. There is much evidence that, when citing the story of Genesis, Paul, like Philo, used a consistent symbolism throughout, Adam thus meaning the lower self in all men, the carnal man. This would seem to be the case where he writes to the disciples at Corinth: "As in the Adam all die, even so in the Christ shall all be made alive. . . . The first man Adam was made a living soul; the last Adam a quickening spirit."

Philo gained wide recognition and acceptance among the Jews, so that he was chosen to represent them as an ambassador to the Emperor; he went to Rome about twenty years before Paul wrote the epistle to the Romans. Philo blended the fundamental principles of Plato and Heraclitus, and used his philosophy to interpret the *Old Testament* in a spiritual and mystical sense. From Plato, he took the thought of a spiritual world, "a world perceptible only to the intellect, the archetypal model, the Idea of ideas, the Logos of God."

From Heraclitus, who first used the word, Logos, in this sense, Philo took the thought of the Logos as the spiritual fire, the universal principle which animates the world. He added ethical elements from Zeno and the Stoics. So we find Philo writing:

"And the Father who created the universe gave to his archangelic and most ancient Logos a pre-eminent gift, to stand on the confines of both, and separate that which had been created from the Creator. And this same Logos is continually a suppliant to the immortal God on behalf of the mortal race, which is exposed to affliction and misery; and is also the Ambassador, sent by the Ruler of all, to the subject race."

Paul, though not using the word Logos in this sense, in effect identified Jesus with the Logos as Mediator, and as the Ambassador sent by the Father to mankind. And this identification, with the word Logos added, is accepted in the opening of the Fourth Gospel. The recognition of Jesus as an incarnation of the Logos marks a great advance beyond the view of the earlier disciples. Andrew, speaking to Peter, had said: "We have found the Messiah," the Anointed; in Greek, the Christos. The word Messiah is used throughout the Hebrew books to describe an anointed priest or king; in the Greek translation of the *Old Testament*, this is translated by some form of the verb from which the word Christos is derived; for example, in Isaiah: "Thus saith the Lord to his anointed, to Cyrus," the Greek word is Christos.

Messiah came to mean the expected Deliverer of the Jews, and Andrew and the other disciples accepted Jesus as that Deliverer. But Paul recognized Jesus as the Mediator, the Ambassador, not to the Jews only, but to mankind, as the Logos of the Father. At the same time, in order to find a reason for the crucifixion which will satisfy minds trained in the Jewish law, Paul links the sacrifice of Christ with the sin of Adam.

Throughout the centuries which followed, the interpretation of the Atonement has moved between these two points. The Greek Fathers lay stress on the incarnation of the Logos as the means of salvation, while the Latin Fathers, with Augustine as the most eminent, lay the emphasis on Adam's fall. The tendency of the most enlightened thought in the Churches to-day is away from the literalism of the Latins, and toward the deeper, more mystical and more philosophical thought of the Greeks.

Of the Greek theologians, Clement of Alexandria is, perhaps, the greatest. Writing toward the close of the second century, he taught that the indwelling Divinity, the Logos, is organically related to the human soul. Man is the image of Deity; his destiny is, to realize that likeness to the full. Christ, the Logos made manifest in the Incarnation, is at once the head and the norm of humanity. The work of Christ was to manifest the divinity of man to man, that man might fulfil his divine destiny. And in his spiritual presence, Christ remains in the world as the teacher of humanity, as he has been, indeed, since the beginning of the world. Athanasius follows in the footsteps of Clement. Writing of the Incarnation of the Logos, he says: "He was made man that we might be made gods."

Augustine, who is recognized as the founder of Latin theology, writing two centuries after Clement, laid emphasis on three principles: original sin, inherited through the fall of Adam; predestination; and the Church, as the means of salvation.

This much more concrete view may be regarded as a narrowing of the wide and universal scope of the Greek Fathers. Perhaps it would be wiser to see in it a necessary conforming to the changed spirit and conditions of the times. Greek civilization had suffered eclipse. New nations, rude and undisciplined, were coming within the pale of the Church. For their spiritual well-being, for their salvation, it was essential that they should learn self-sacrifice and obedience. And, in order that they might learn obedience, a strongly organized Church, representing spiritual law in concrete forms, and imposing its authority, was indispensable.

There was the danger that the broad and universal teaching of Clement and Athanasius, just because it was universal, might pass over their heads, altogether failing to lay hold on their minds and wills, and that laxity and disintegration would result. So it would seem that the concrete organization of the Church came at the right time. The abuse of the principle sometimes acted tyrannously, yet on the whole the spiritual discipline of the Church brought forth good fruits. It did not prevent the emergence of such great spirits as Francis of Assisi, Dante, John of the Cross, Catherine of Siena, Teresa of Avila and Jeanne D'Arc.

The movement called the Reformation made no essential change in the understanding of the Atonement. Augustine's doctrines were accepted and transmitted by Calvin. Original sin and predestination hold their place among the Articles of Religion of the Church of England, essentially as the Latin theologians defined them.

The practical effect of the view of the Atonement based on these two dogmas may be described as follows. Briefly, the doctrine is that, because of Adam's fall, all mankind was eternally lost. The debt incurred by Adam's sin was paid by Christ's death; mankind was washed in the blood of Christ and freed from sin. God, in His inscrutable wisdom, decreed that not all mankind, but only the elect, those predestined by His decree, should profit by Christ's sacrifice and redemption. On the remainder of mankind the doom of Adam's sin rested unaltered and unalterable.

Let us consider the effect of this doctrine on different types of character. There were some who flatly refused to accept this view because of the immense cruelty and injustice it seemed to involve. This was the genesis of many who were condemned as infidels. There were many, and some of the finest and most sensitive spiritual natures were among them, whose lives were tortured by dark doubts of their election. To this cause a great sum of human misery must be laid. There were noble spirits, like those who have been named, who, believing in their redemption through Divine mercy, made of their faith an incentive to splendid spiritual attainment. And there have been multitudes who, believing, or at least hoping, that Christ's death had indeed washed away

their sins, and assured their eternal happiness in heaven, concluded that any further effort on their part would be superfluous, and sank into a happy dream which came close to paralysis of the spiritual will. Their too easy belief sapped their spiritual vitality and pauperized their interior life; for ceaselessly active aspiration and spiritual will are essential to spiritual health and strength.

Of recent years, there has been a turn of the tide, a drift from the Latin theologians toward the great philosophical principles of the Greek Fathers. Thus we find such a theologian as Dr. Hans Lassen Martensen, Bishop of Seeland in Denmark, writing paragraphs that take us back to the great Alexandrians, Clement and Philo:

"The entire diversity of individuals, of nations, of tongues, and of races, finds its unity in the divine Logos, the uncreated image of God, who in the fulness of time himself becomes man. . . . The Logos, having become man, reveals the whole fulness of the ideal according to which human nature was originally planned, but which can be realized only imperfectly in each finite individual. If the divine Logos had not become man, humanity would want the actual Mediator, who can lead the species out of the created relations of dependence into the spiritual relations of freedom, who can raise it from the level of the natural life to the level of perfection and true being."

If Dr. Martensen be taken to represent the Protestantism of the Continent, we may cite Mr. John Kenneth Mozley, Dean of Pembroke College, Cambridge, as a type of advanced thinking in the Anglican Church. Speaking of "that final reality which we call God," he says that "Christ is a third to God and man, though He be both God and man, for He is neither simply God nor simply man. . . . The intervention of Christ is His mediation between God and man."

This is almost exactly the thought of Philo: "The Father who engendered all has given to the Logos the signal privilege of being an intermediary between the creature and the Creator."

In exactly the same philosophical and broad-minded spirit, we find in the Catholic Encyclopedia, under the word Atonement: "The Atonement is founded on the Divine Incarnation. By this great mystery, the Eternal Word took to Himself the nature of man, and, being both God and man, became the Mediator between God and men. . . . By the union of the Eternal Word with the nature of man all mankind was lifted up and, so to say, deified."

As has already been suggested, students of Theosophy would, perhaps, hold that the Master had attained to oneness with the Logos; that, being one with the Logos, he was born as Jesus; that his life and teaching set forth eternal spiritual law, the essential being of the Logos; that through his sacrificial death he gained the power to remain among men in the body of the resurrection; able, as essentially one with the Logos, to enter as the Logos into the inmost hearts of men, enkindling them and drawing them into his own life, and therefore into the Logos, whereby they gain immortality.

How is this view of the Atonement to be reconciled with the law of Karma? Is there an essential opposition between the two ideas, or should we seek a deeper truth underlying and reconciling them?

We may take as an expression of the law of Karma the following passage from Professor Franklin Edgerton's recently published and admirable book, *The Bhagavad Gita:*

"The Upanishads also begin to combine with this doctrine of an indefinite series of reincarnations the old belief in retribution for good and evil deeds in a life after death; a belief which prevailed among the people of Vedic India, as all over the world. With the transference of the future life from a mythical other world to this earth, and with the extension or multiplication of it to an indefinite series of future lives more or less like the present life, the way was prepared for the characteristically Hindu doctrine of 'karma' or deed. This doctrine, which is also axiomatic with the Hindus, teaches that the state of each existence of each individual is absolutely conditioned and determined by that individual's morality in previous existences. A man is exactly what he has made himself and what he therefore deserves to be. An early Upanishad says: 'Just as (the Soul) is (in this life) of this or that sort; just as it acts, just as it operates, even so precisely it becomes (in the next life). If it acts well it becomes good; if it acts ill it becomes evil. As a result of right action it becomes what is good; as a result of evil action it becomes what is evil.' In short, the law of the conservation of energy is rigidly applied to the moral world. Every action, whether good or bad, must have its results for the doer. If in the present life a man is on the whole good, his next existence is better by just so much as his good deeds have outweighed his evil deeds. He becomes a great and noble man, or a king, or perhaps a god (the gods, like men, are subject to the law of transmigration). Conversely, a wicked man is reborn as a person of low position, or as an animal, or, in cases of exceptional depravity, he may fall to existence in hell. And all this is not carried out by decree of some omnipotent and sternly just Power. It is a natural law. It operates of itself just as much as the law of gravitation. It is therefore wholly dispassionate, neither merciful nor vindictive. It is absolutely inescapable; but at the same time it never cuts off hope. A man is what he has made himself; but by that same token he may make himself what he will. The soul tormented in the lowest hell may raise himself in time to the highest heaven, simply by doing right. Perfect justice is made the basic law of the universe. It seems hardly possible to conceive a principle of greater moral grandeur and perfection."

The Buddhist view of Karma is exactly the same. In *Buddhism in Translations*, Mr. Henry Clarke Warren says: "'Karma' expresses, not that which a man inherits from his ancestors, but that which he inherits from himself in some previous state of existence." And, speaking of the stories in his *Buddhist Legends*, Mr. Eugene Watson Burlingame says: "In each and every story it is at least the ostensible purpose of the writer to illustrate the truth of the maxim, 'whatsoever a man soweth, that shall he also reap.'"

So the *Upanishads*, the *Bhagavad Gita*, the Buddhist books and the later Vedanta all teach the law of Karma, the law of the conservation of energy in the moral world. As individuals, we inherit from ourselves in some previous

state of existence; we are even now creating our future states of existence. How can there be any room for Atonement, or even for a Mediator?

The answer has already been suggested. As individuals, we are responsible under the law of Karma for all our thoughts, words and deeds, good or evil; just as under civil and criminal law we answer for our own debts and crimes. But we are also something else, more and greater than separate persons; we are all potentially one with the Logos, with which those whom we call Masters are already one, in essence and in realization. That part of the Logos which has already realized itself can illumine and aid that part of the Logos which still feels itself to be isolated, orphaned, miserable. Or, to put the same truth in simpler words, the Master can help the disciple who appeals to him for help, can impart to the disciple his own divine life. The law of Karma is not thereby violated. The law of Karma, the conservation of energy applied to the moral world, is an expression of the essential nature of the Logos. The wisdom and power and love of Masters, and their ability to help, are likewise an expression of the essential nature of the Logos. There is no disharmony or contradiction.

Therefore we find in the *Katha Upanishad*, side by side with the law of Karma, such a sentence as this: "Smaller than small, mightier than mighty, this Oversoul is hidden in the heart of man. He who has ceased from desire, and passed sorrow by, through the grace of the Ordainer beholds the greatness of the Oversoul."

The *Bhagavad Gita* likewise teaches the law of Karma. But we also find there such a verse as this: "Ever continuing to perform all works, taking refuge in Me, through My grace he gains that everlasting home."

Gautama Buddha taught the law of Karma, perhaps more rigidly and inclusively than it had ever been taught before. Yet it is recorded that Buddha said: "May the sins of this age of evil rest on me, but let mankind be saved." And every disciple of the Buddha must repeat the sacramental formula: "I take my refuge in the Buddha."

Finally, in the later Vedanta, which equally teaches the law of Karma, we have, in the *Crest Jewel of Wisdom*, such a sentence as this:

"It is the essence of the very being of those of mighty soul to seek to heal the sorrows of others. . . ." Or again, the disciple says: "Through infinite compassion, thou, Master, hast become my saviour."

In these Oriental scriptures, there is, therefore, a perfect reconciliation between the law of Karma and the power of the Logos, or of the Master who has become one with the Logos, to heal and to save.

In the same way, there is, in the *New Testament*, an entire harmony between the two doctrines. Paul, as we saw, first developed the doctrine of the Atonement. Yet it was Paul who wrote the words quoted to illustrate the inexorable working of the law of Karma: "Whatsoever a man soweth, that shall he also reap."

Jesus said that the Son of man had come to give his life a ransom for many. A few days later, in the parable of the sheep and the goats, he expressed the spiritual essence of the law of Karma.

There is, therefore, this overwhelming testimony in favour of the truth of both doctrines: the law of Karma, and the power of Masters to save, because they have become one with the Logos. In everyday life, we can find exactly the same reconciliation of the two apparently opposite principles. It is true, on the one hand, that a child's growth depends almost wholly on its own efforts; it must eat, it must learn to use its eyes, it must learn to walk and talk, wholly through efforts of its own. But it is also true that the child's mother suffers for it even before the child's birth, in its birth, after its birth, ceaselessly; and that, without the mother's continuing self-sacrifice, the child could not live. In the same way, it is true that a student must advance by his own efforts, learning to read, to write, learning arts and sciences, and that his advance depends absolutely on his own exertions. It is also true that at each moment he is profiting by the work of others, those who have stored up the wisdom he is mastering, who have practised the arts and developed the sciences which he sets himself to learn. And he is helped, or should be, by his instructors, day by day as long as his studies continue. This really illustrates the twofold principle. He is an individual student; he is also an integral part of studious humanity, through whose veins a single life of erudition flows.

Or take a simple illustration from commerce. It is broadly true that every merchant succeeds in direct proportion to his own insight and energy; he makes his own Karma. But it is also true that he is completely dependent on the rest of mankind; on the producer and manufacturer on the one hand, and on the purchaser on the other.

In like manner, in the spiritual world, for which all these phases of human life are the preparatory classes, it is true that the disciple's progress is absolutely dependent on his own efforts; he who sows little shall reap little, he who sows much shall reap much. But it is also true that the Master aids the disciple at every step, giving of the substance of his own life to aid him; the Master guides the footsteps of the disciple in the spiritual world to which he has introduced him, and in fact holds back the disciple's adverse Karma, in order that the disciple may enter the Path. The Master advances spiritual capital to the disciple, to enable him to begin to earn.

The metaphor suggests its moral: Just as he who has borrowed capital and has earned money by using it, will repay in full and with interest all that he has borrowed, so the disciple, who has received of the Master's life and force, will be passionately eager to make a return at the first possible moment; his adoring love and his sense of justice will equally compel him. So will the account be squared, and the law of Karma satisfied, when, through the Master's help, the disciple has attained salvation.

It is possible that some who have built up mental images of the mystery of the Redemption, may think that the Master's greatness is diminished by this view. But this is an objection of the surface of the mind. The cure is deeper and more immediate knowledge. Even a little experience of the Master's transforming power and love and wisdom will fill the heart of the disciple with a splendour of adoring gratitude, a living realization of Divinity,

in comparison with which the speculations of theology are but shadows. And at the same time the disciple will realize in deep humility the vital importance of his own acts and efforts; the Master who helps him has thereby put himself at the disciple's mercy. It is a most sacred trust, for this relation is the holiest in human life, making that life divine, immortal.

C. J.

Ye call Me Master, and obey Me not:
Ye call Me Light, and see Me not:
Ye call Me Way, and walk Me not:
Ye call Me Life, and desire Me not:
Ye call Me Wise, and follow Me not:
Ye call Me Fair, and love Me not:
Ye call Me Rich, and ask Me not:
Ye call Me Eternal, and seek Me not:
Ye call Me Gracious, and trust Me not:
Ye call Me Noble, and serve Me not:
Ye call Me Mighty, and honour Me not:
Ye call Me Just, and fear Me not:
If I condemn you, blame Me not.

UNKNOWN.

FOR INQUIRERS

FIFTY years having passed since the Theosophical Society was founded (Nov. 17th, 1875), it seems well again to put forth in simple words some statement that may aid in removing inevitable and persistent misconception, as well as in giving an indication of the meaning of certain terms often used in theosophical literature, or by speakers at our meetings.

The Theosophical Society has no dogmas and no creeds. Because it seeks to help each man to find the truth of his own heart, it has been called a missionary society for the conversion of people to their own ideals. It does not wish to make all men in one mould, but desires that each man should be true to the light within him, the highest light he can see. It welcomes to membership men of all sects and creeds and races. It does not seek to convert the Buddhist to Christianity nor the Christian to Buddhism, but it aims to make the Christian a better Christian and the Buddhist a better Buddhist, to help each to see more deeply into the truth of his own ideal, that he may love and follow it.

The distinction between the Society as such, and the views of individual members, cannot be too strongly emphasized. The Theosophical Society itself has and can have no creed nor philosophy, but the writer knows no place where surer faith or deeper conviction is to be found than among its individual members, who are free to agree or disagree as they will, their standing as members being in no way affected thereby.

Expressions of the views of visitors to its meetings, whether in the form of questions, written or oral, or of agreement or disagreement, are most welcome. An intelligent question, or the frank statement of a different point of view, or the indication of an apparent contradiction, may be a very real contribution. There are many types of meetings, political, church services, etc., at which the expression of a divergent opinion would be a discourtesy. That is not true of The Theosophical Society. Every sincere belief, courteously expressed, is welcome. You will not hurt our feelings nor shake our faith, no matter how opposed to ours the ideas which you express may appear to be. Those present will be genuinely grateful for any sincere statement of belief,—one might almost add, the more divergent from their own the better. The members of the Society are not engaged in defending a thesis. They are seeking for the truth and to broaden and deepen their conception of it. The presentation of a new point of view may be a real service.

On the other hand, pleasure and profit will be derived from the Society only to the extent to which one's attention is given to seeking for the truth that may be expressed there, rather than for the error. One of the great services rendered by the Society to its members is the training it gives them in finding the

underlying truth in a statement or a belief which superficially may seem to be the opposite of their own. It is also well to bear in mind that the only way to understand a truth is to live it. The Theosophical Society is not a debating club. It is a place where those wishing it may gain practical knowledge of the laws of life, the laws governing individual happiness and the growth of the soul—knowledge which has been tested and proved true by others, and which they, in turn, may prove for themselves. If, for instance, a statement is made that when such and such things are done, certain results will follow, the way to determine the truth or falsity of the statement is to try it for one's self. Experience is the ultimate authority, the only authority that many members of the Society recognize.

As in the discussions at meetings, or in our literature, certain terms are sometimes used which, without explanation, may not be understood, it would seem desirable to give a sufficient outline of their meaning to enable beginners to follow the thought of the speakers or writers. It is obvious from what has been said that no authoritative definitions are possible. Members of The Theosophical Society have been studying for years the ideas which we are attempting to describe in a sentence or two. So brief an explanation must necessarily be inadequate, and can only avoid being misleading if this inadequacy be kept constantly in mind. It is possible to give here only a few of the terms most often used. A fairly complete *Glossary*, a book of 360 pages, is available for those sufficiently interested to pursue the matter further.

Spiritual Hierarchy.—As there are no gaps in nature so, many believe, there are none in super-nature. Just as there is an ascending scale from the lowest forms of life to primitive man, thence through all grades of character and intelligence to the highest human types we know, so there is beyond man a similar scale, ascending step by step, from man as we know him, to the highest types we can imagine, and beyond without limit. There is no limit to the growth and splendour of the soul.

Masters.—"The Elder Brothers of mankind"; "Just men made perfect"; those who have developed the powers latent in all men to such a point that to us they seem perfect in character, in compassion, in wisdom and in power; "As far in advance of us as man is in advance of the black beetle" (Huxley). Many believe that Masters of a certain degree, having attained the threshold of infinite bliss, have turned back, sacrificing this personal reward, in order to help mankind. Christ, Buddha, Krishna, are often spoken of as Masters. The Masters themselves are said to think of themselves as pupils of Masters still higher, for no one has ever attained the ultimate goal of evolution.

Chêla, Chêlaship.—A special relationship with one higher in the spiritual hierarchy. Chêla (literally "child") is usually translated "disciple," but the word means much more than this. The steps of the evolutionary scale between man as we know him, and Masters, are filled by chêlas of various grades, lay-chêlas,

probationary chêlas, accepted chêlas, etc. Its higher grades are said to involve a closeness, a degree of union with the chêla's Master beyond anything in our experience. Such chêlaship, in addition to the attainment of first-hand knowledge of the Divine, implies a higher, richer and more selfless state of conciousness, a "change of polarity" in which the centre of the chêla's interest is transferred from himself, to his Master and his Master's work. It is not an outer condition and cannot be conferred, but must be attained by the man himself as the result of his own inner development. The rules governing this development constitute the scientific basis for ethics. Its attainment is possible in any outer circumstances. The possibility and existence of chêlaship is one of the most vitally important facts in the world to-day. *It is the next step in human evolution.*

Lodge.—The assemblage of Masters, of great spiritual beings; those who have attained to a certain high degree of development.

White Lodge.—The Lodge that is working for righteousness and the fulfilment of the Law.

Black Lodge.—The assemblage of the powers of evil and selfishness.

Karma.—"Physically, 'action.' Metaphysically the Law of Retribution, the law of cause and effect or Ethical Causation. . . . There is the Karma of merit and the Karma of demerit." According to this doctrine, each motive, thought, and feeling, as well as each outer act, is a cause that has its inescapable effect upon the thinker, which he must experience in that or a future life. A man's Karma is the sum of the causes set in motion by him on all planes, spiritual, mental, emotional, and physical, whose effects he has not yet exhausted. Under this law, each man determines his own future, just as he has by past choices made himself and his circumstances what they are.

In addition to personal Karma, there is also family, national and world Karma.

Psychic.—The plane of reflection above the physical and below the spiritual. Most emotions, thoughts, passions, etc., belong to this plane. It is often used in contrast to the spiritual plane, to describe counterfeits of the spiritual. Both the material and spiritual are planes of law and order. The lower psychic is a plane of unbalanced forces, illusions, mirage and glamour.

Devachan.—A state between lives, after death and before reincarnation. A state of bliss and reward experienced by the higher part of man.

Kama-Loka.—An after-death state of the lower principles of man. Its nearest correspondence would perhaps be purgatory.

Seven Principles.—A classification of the various aspects, or divisions of man's consciousness, for the purpose of clearer understanding and sharper definition of his nature and possibilities of development. One such is as follows:

Atma: The Universal Spirit that pervades all things. The Supreme Soul.

Buddhi: The vehicle of Atma. The spiritual soul or spiritual will in man.

Manas: Higher. The faculty for the highest forms of intellection. Also called Buddhi-Manas.

Manas: Lower, also called Kama-Manas. Literally the "mind of desire." It is here that the consciousness of the ordinary man is centred.

Kama: Personal, lower desire. The inversion of Buddhi.

Linga Sharira: The astral body, the double or mould on which the physical body is formed.

Sthula Sharira: The physical body.

Individuality } There are two natures in man, a higher and a lower, usually
Personality }

at war, one with the other. The higher, the spark of the Divine, is variously described as the real self, the soul, the higher nature, the individuality, etc. This real self or individuality reincarnates, lite after life. For its use during earth life, from the residue from previous lives, is built a vehicle or instrument called the personality, from the Latin word meaning "mask," the mask through which the actor spoke. The personality includes the physical body, the personal emotions, feelings, etc., and the lower mind, in which the consciousness of the average man is centred. It has its own powers, desires and consciousness, and includes much that modern psychology is beginning to discover under the name of the subconscious,—though in this term, subconscious, psychology also includes much that belongs to the superconscious.

To what extent the "personality" changes with each new incarnation of the individuality, what its powers are and how they may be brought under the control of the real self, and how the consciousness of this real self may be aroused, are among the vital matters on which much light is thrown by the study of Theosophy.

X. Y. Z.

A DAY IN THE EUGANEAN HILLS

OF course we read our Shelley before we started, in fact it was because of reading Shelley that we finally made up our minds to start at all. Being all three of us still in our 'teens or early twenties, we had no illusions whatever as to our innate cleverness, literary or otherwise; so we read Shelley and planned our excursion. There were Cicely and Diana and myself, just three "trippers," school friends off on a holiday, who had chanced to meet at Padua, our sundry paths converging at this point. Now, having saturated ourselves with Giotto, Mantegna and Pisanello, by common consent we voted a dash into the country, and a regenerating touch of nature.

"If I am ever going to recover from the positively overwhelming effect of those magnificent Giottos," sighed Diana, "I must get some good fresh air into my lungs, for the little Church of the Arena is all very well, but it's hot if not actually stuffy when it comes to breathing,—except that one forgets to breathe with priceless square yards of Giotto to contemplate. I don't wonder that he and Dante were friends, but I sometimes do wonder which inspired the other. Perhaps it was mutual,—what do you think ?"

"Yes, let's take to the hills," agreed Cicely, with a touch of slang, and pointedly ignoring the latter part of Diana's outburst.

"That sounds attractive enough, but what hills ?" I asked, stupidly off my guard.

"*What* hills ?" chimed the other two, in shocked, "high-brow" voices. "Do you mean to say that you don't know your Shelley better than that ? Really !"

"Oh, well, geography is always my weak point, and I forgot for the moment where I was." This was my lame apology, but I could see by the expression on the other faces that I had lost caste.

"Let me begin your education at once," said Diana, loftily diving into her hand-bag, and taking out a small blue volume.

"Palgrave !" I snapped. "You don't fancy that you are the only one who carries him about, do you ? Why, I never so much as stir an inch from home without him. And anyway, it's only an abridged version of the poem." I added this, wishing, in my turn, to appear "high brow,"—but Diana had begun to read:

"Many a green isle needs must be
In the deep wide sea of Misery,
Or the mariner worn and wan,
Never thus could voyage on
Day and night, and night and day,
Drifting on his dreary way,
With the solid darkness black
Closing round his vessel's track;"

. . . . . .

"How terrible to feel like that, interrupted eighteen-year-old Cicely, her eyes big and round with sympathy. "I have never felt miserable in my life, what is it like ? And what had happened to poor Shelley ? I've forgotten."

As a matter of fact we had all forgotten. Youth has a way of forgetting,—comfortably; but I, being the eldest (I was just past twenty) felt it my duty to remember at least something, and thus to retrieve my unfortunate literary lapse of a few minutes before.

"Oh, all poets are supposed to feel like that at times,' I ventured heartlessly, endeavouring to assume a grown up air, "but I think in this case it was,—I'm not sure though. We can look it up when we get back to libraries and civilization, meaning London, of course."

We finished our reading, and then began planning our trip, consulting maps, measuring distances, speculating as to prices; all three talking at once, no one listening to anyone else, until suddenly we realized that it was nearly midnight, and that we were very sleepy and tired.

The next morning we were up before the sun, and as soon as we had bribed a sulky waiter to bring us our coffee, we started out in search of a driver who would be willing to take us as far afield as our youthful eagerness demanded. Automobiles were not even thought of in those far-off days, not by the travelling public at least, and you know what poor spavined creatures the Italian horses of the early nineties were. This day was no exception, and there seemed to be little choice offered to us, even in the matter of spavins, look as hard as we could. At last, however, in the Piazza Garibaldi, we came upon an elderly, good natured looking man, with a relatively energetic looking horse, and after manœuvring and bargaining in the most approved Italian fashion, we decided to engage him and to start without further delay. Such a tumble-down old vehicle as we climbed into ! A derelict "victoria" it might have been called derisively, had we been in England; being in Northern Italy it was just a nameless wreck, among countless other wrecks, which an easy-going people accepted as they did their crumpled paper money and their incredibly dirty hotels. But we were in Italy; that was all we cared about on that soft, clear morning of early summer.

It did not take us long to rattle a noisy way through the tortuous, narrow, roughly paved little streets of the old town, out through the Porta Euganea, out into the quiet of the open country, and the first part of the drive was spent chiefly in drinking in the fresh, pure air of the early hours, before the sun had become too hot, and while some of the mystery of the Italian night seemed still to linger, like a fading memory. Anyone who knows and loves Italy, will recall this subtile blending of night with day; will remember how the perfumes of night weave themselves like gossamer threads into the golden texture of the earliest morning hours,—it is one of Italy's many enchantments.

To the south-west lay the Euganean Hills, the object of our excursion, and though they could not immediately be seen, we kept looking eagerly forward to catch the first glimpse. A rich and fertile plain stretches from the very walls of Padua out to, and around, the base of these hills; such a lovely,

free-ranging, open country-side as may well have given that touch of nobility to Livy's pen, intensifying his naturally quick sympathy for all great and generous human qualities; and in later times it must surely have made it easier even for Petrarch to sing. This broad, luxuriant land is also steeped in dreamy legend, for long before Italian poets and historians made it famous, Trojan Antenor, casting, no doubt, a last backward look toward "the topless towers of Ilium," is said to have fled westward, and, coming at last to the breezy shores of the Adriatic, to have landed at a spot not far from where the Brenta gives itself lazily to the sea. Finding lush and welcoming pasture, we are told that he settled here, tilling the land which surpassed in richness even his first hopes, and raising sheep and horses,—horses which, maybe, he had come to love and understand because of his close association, in the old home days, with the mighty, "horse-taming Hector." It is Antenor who is said to have founded ancient "Patavium" (Padua) and this, well in advance of "Pius Aeneas," that other famous fugitive, who, wearied out with his eventful wanderings, found rest at last in Latium, beyond the "wind-grieved Apennines." Coming down through early historical times, this spreading, sun-lit plain still yielded vast crops of wheat and was still famous for its breed of swift horses, while from the hills came the far-famed wines of antiquity. Naturally all this bounty attracted barbaric hordes from the North, and there were long periods when war raged and when desolation followed; when sickness and death made life there hideous; when the ravaged fields, no longer cultivated, gave place to marsh-lands and thick jungle growths; but, with the cyclic turning of time, these things passed, and the rich, productive land came into its own again. Notably in the tenth and eleventh centuries, thanks to the industry of the monks, the dismal swamps and marsh-lands were drained, tangled forests were hewn down, corn and fruit grew again in plenty, and life here was happy and full and teeming with rural activities.

Out into this lovely, smiling country, still cool with morning freshness, we drove; no little dew-damp leaf escaped us, no call of rook, no gentle tree-top rustle. We had instructed our driver, Cesare by name, as to the general direction we wanted to take, but we had also warned him that, as far as possible, he was to keep to the lanes and avoid the main thoroughfare. Thus we had many delightful and intimate glimpses into little wayside farms, and into some of those farming occupations which never seem to have an end; we saw agriculture at its best, not merely as a scientific experiment, but followed because of a passionate love of the soil for its own sake. I well remember being struck by a kind of haughty dignity in the farmers of this region. Whether or not it is an instinct inherited unconsciously from a classic past, I do not know, but the bearing of many of these men seems to hark back to the time when a pastoral people took a natural pride in personal cultivation of the land; when those of noble birth were not ashamed of rural, painstaking diligence.

It was a perfect day; a day of swift changing lights, of golden sunshine

and creeping, violet-tinted shade, as great, billowing clouds sailed slowly and serenely across the blue of heaven, trailing their vast shadows down the green slopes of the Euganean Hills, which were now shimmering ahead of us, indistinctly beautiful; sweeping silently over the miles on miles of level plain, of meadow and pasture land and vineyard; passing at last out over the wide gleaming expanse of the distant Adriatic. It was a day of brooding stillness, of unfathomable peace. Everywhere we saw the great white oxen, with their long, nobly spreading horns, and their majestic tread; bearing their generous part in the field work; drawing with that patient, splendid ease, so peculiar to them, their ploughs or carts,—these unchanged, it would seem, since Virgil first made Lombard farming famous; and from time to time, across the humming fields, floated the musical call of the driver, calling as one comrade will call to another. Have you ever stood long and looked deeply into the eyes of these Lombard oxen ? You may do so, if you will, an hour at a time; they will hardly move, nor have you the power to interrupt their quiet meditation, for to them you are only a chance part of the landscape, a mere occurrence in nature; you are too small, too insignificant to disturb their peace; they do not appear even to notice you. The wonderful eyes of these great beasts are, I believe, deeper, more unsearchable than those of any other breed of oxen in any land. The whole visible, tangible world lies in their depths,—lies mirrored, yet withal, strangely buried, almost out of sight, and you have to penetrate far to find it. It is as though generations of serene outlook, of quiet, meditative gazing on the vast sweep of sea and sky, on the far green distances of hill and plain, had left a kind of accumulated beauty, a strange, sure memory imprinted there, fathomless, unnameable. If you have ever stood, as I did for the first time, on this long ago summer day, intently searching, not the world of Nature in which you knew at that very moment you were standing, but its reflection in the great, soft eyes of one of these Lombard oxen—a reflection, but with what worlds of untold mystery added—well, you never forget what you have seen and learned.

"Da la larga narice umida e nera
Fuma il tuo spirto, e come un inno lieto
Il mugghio nel sereno aer si perde;

E del grave occhio glauco entro l'austera
Dolcezza si rispecchia ampio e quïeto
Il divino del pian silenzio verde."

About six miles from Padua we passed through the little town of Abano, which claims to be Livy's birthplace, but we did not stop, contenting ourselves with a silent tribute to the great historian, who was, I am afraid, at that time, chiefly if not solely associated in our young minds with certain schoolroom difficulties. Our hopes lay in the Euganean Hills themselves, so we pressed on, climbing little by little the winding lanes, sometimes getting out to take "short cuts" up a steep ascent, then waiting for Cesare and the carriage to overtake us. As we mounted, increasingly glorious views greeted

us, views which would have held us spell-bound, save that we knew there would be still lovelier ones higher up. At last toward mid-day, we decided to halt, giving Cesare an opportunity to change his horse, who had done well and who needed a rest, and ourselves intending to eat a pastoral lunch in the silvery shade of a thick olive orchard, which stretched invitingly along the roadside. Little lunch did any of us want that day, however, for the view was beyond even our most eager anticipations. It seemed to us that we were looking over the half of Italy. Toward the far south were the crested peaks of the Apennines, like a vast, impassable, protecting line of primeval deities. To the east and west, great reaches of pasture land, of wheat fields and fruit orchards—such delicious varieties of green they made;—here and there dark forests stretched, here and there too, little white-walled towns nestled among their trees. Off in the east the glistening towers of the "sun-girt city" were plainly visible, and beyond all, the blue line of the Adriatic, softly clear in the warm summer light.

We sat down on the grass, our backs against the gnarled and twisted trunk of an old olive tree, drinking in the beauty, which seemed to draw the very hearts out of us. Then Diana began to speak, almost in a whisper, quoting some of the lines which we had read together the night before:

"Beneath is spread like a green sea
The waveless plain of Lombardy
Bounded by the vaporous air,
Islanded by cities fair;
Underneath Day's azure eyes,
Ocean's nursling, Venice lies,—"

"Go on," I entreated "don't you remember some more ?"

"No," she answered, "except just a few lines here and there,—the ones I love the best."

"Tell us what they are," broke in Cicely, eagerly bending forward.

"Noon descends around me now:
'Tis the noon of autumn's glow,
When a soft and purple mist
Like a vaporous amethyst,
Or an air-dissolvéd star
Mingling light and fragrance, far
From the curved horizon's bound
To the point of heaven's profound,
Fills the overflowing sky;
And the plains that silent lie
Underneath,———"

"I'm sorry," sighed Diana, "I can't go on, I've forgotten."

"Oh, but don't you remember those later lines ?" again broke in Cicely. "They are almost the loveliest of all,—the lines which describe a spot where Shelley dreamed he might end his days with all those whom he loved best on earth,—one of his dreams of Paradise I suppose:—"

"In a dell 'mid lawny hills
Which the wild sea-murmur fills,
And soft sunshine, and the sound
Of old forests echoing round,
And the light and smell divine
Of all flowers that breathe and shine."

Of course no one wanted to talk after that, so we sat quietly, and looked and looked, feasting our eyes.

In an hour or so Cesare returned with a fresh case of spavins (I do not mean Cesare, but his new horse), and on we went, winding, turning, between dark wooded hills, through little valleys and ravines full of cool shade, out through blinding, hot, open spaces, then losing ourselves in grateful shadow once more. About three miles farther on we reached our next halting place, Arquà del Monte. We wanted to see it, for it was here that Petrarch had spent the last years of his life, and it was here that he had died. Arquà, as it is known familiarly, like many other mountain villages which one finds in Italy, seems to have a precarious existence, so lightly does it appear to hang on its hillside, clambering up the slope without arrangement, yet, because so utterly unpremeditated, with an irresistible charm. Petrarch, that inveterate traveller, despite his restless wanderings, and his life of constant change, must really have loved quiet, and a certain amount of seclusion, or he would never have left Padua to retire to this vine-covered hill, "to pass in peace the little that remains of life." "I shun cities as I would prisons," he said, "and I would rather suffer hunger in the solitude of the fields, than live in abundance and luxury in the city." He certainly loved natural scenery with a kind of hungry passion; it soothed the impetuous and perverse intensity of his nature, and the spot he chose for his tiny villa commands a most enchanting view beyond the hills to the lowlands, and out on to the wide, shining plain. High peaks to the north-east, shutting out the cold winter winds, are beautiful in spring and summer, while on a neighbouring lonely crag, the castle of Monselice catches the last rays of the setting sun. Here, in his little, white-walled house, with its steep steps leading to the shady loggia above, he, so accustomed to the favours of Princes and to a life at court, lived in utmost simplicity, cared for by a few servants only (he disliked servants:—"would to God I could live without any," he complained), tending his grapes, his olives and his fruit trees, writing endless letters to his friends, but chiefly to be found deep in his books. "I am astonished that having studied so constantly for so many years, I have learned so little," he grieves. He saw such people as sought him out—these were far too many for his waning strength,—and he awaited death with a calm hope. Though he had expressed a deep desire that the end of his life should be peaceful, this peace, to him, did not mean inactivity; on the contrary, writing to Boccaccio not long before the end, he gently reproves his friend for begging him to moderate his efforts: "Constant toil and strain are food to my spirit;" he said, "when once I begin to rest and slacken, I shall soon cease to live. . . . This do I desire

for myself, that when death overtakes me, he may find me either reading or writing or, if Christ so will it, praying and in tears." His desire was fulfilled, for one early July morning, his servants coming into his small study, found him with his aged head bowed low over a book, as though deep in thought, in an attitude so wholly natural to him that they could not at first realize that he was dead. He was buried in the little church of his village—let us hope that his "faithful companion, the old priest," of whom he spoke so affectionately, was permitted to assist at the final rites—and his tomb now stands in front of the church, a monument to his greatness. We were all three genuinely moved as we gathered there, around that rather ponderous, red marble erection, there where so many travellers through the long centuries had stood; for Petrarch's life meant something special to us,—we had drunk it in, in the schoolroom. It was not of Madonna Laura that we thought that day, but of Petrarch's peculiar genius in friendship. What countless friends he had, how generous a giver he was to friendship, and what power he possessed to draw from those he knew well, the best that lay buried within them ! That is what had brought us to Arquà,—to thank him for that.

On we went again. We intended to reach Este, which was to be the end of our drive, before nightfall,—Este, where Shelley had spent those sad autumn days, in the house which Byron lent him; Este, the ancestral home of one of the most romantic families of the Italian Renaissance, and which was celebrated in the old days for its lovely gardens and its gay, happy life. The afternoon was well advanced, for we had lingered longer than we expected at spots where views were too enthralling, and at Arquà we had found it harder to leave than we had anticipated. As we drove along we passed through many miles of vineyards, stretching away from the right and left of the road, and often running to the very top of the hillsides. All through the hottest hours of the day, men and women had been working, sometimes so high up on the narrow ledges of the tiny terraces that they looked like mere dark spots against the green. Now, in the cool of the day, they were still busy, tending their vines, often singing at their work,—singing the peasant songs which may well have been inherited from many centuries of vine growers. Their songs came softly to us through the freshening air of the late afternoon. Soon their work would be over; night would fall, and another long day of toil would have vanished into their uneventful past.

I have never been able to remember just where or how it happened, though I have often tried hard to fix the locality. Sometimes I have even wondered if it was a dream. This, of course, is foolish, for dreams, even the most vivid, are seldom as real as this garden was, and as the memory of it still remains after these many years. All I can now recall is that somewhere on that drive we came suddenly and unexpectedly upon a beautiful stone gateway, much worn by time, but evidently the entrance to some large private estate. This seemed the more probable, because for some distance I had noticed that our road was skirting a high wall; a wall, it is true, in a semi-ruinous condition, but which had caught my attention because over the

broken top hung a wild, thick tangle of honeysuckle,—long twisted shoots and runners, moving softly as the breeze caught them, like ghostly arms stretched out from some dim, perfumed hiding place, entreating the chance wayfarer to pause, to linger. I do not remember whether it was we who first asked Cesare to whom the estate belonged, or whether it was Cesare who volunteered information. What I do remember is that before any of us had time to think, someone was pulling a little bell handle to the left of one of the entrance columns, and that a very old caretaker opened to us, and further that somehow, magically, and in the turn of a moment, we had stepped across an invisible threshold into another world; we had stepped back four or five centuries, and were walking in the triumphant days of the Renaissance.

Lombardy and Venetia are full of these magnificent Renaissance gardens; they are scattered everywhere, and fortunately they are often so far from the beaten track, that they are not easy to come upon. Therein lies a part of their charm. Poets like Ariosto and Tasso have sung of them; Boccaccio, earlier still, loved them; but few of them now, alas, remain, save in a state of woeful decay. I suppose that this one in which we had the good fortune to find ourselves, had belonged to some patrician of fifteenth century Venice; or perhaps, even, "the white eagle of Este" had floated here. It did not seem to matter, though, for whoever had first planned it had left his princely mark and evidences of his aristocratic tastes behind him in everything we saw,—he had left it all for us! Of the present owner we were even more ignorant, and all that concerned us was that no one lived there now; sufficient for us that we were granted admittance.

For two enchanted hours, in the fading light of that late afternoon, we wandered; across broad, sun-lit, open spaces, where great fountains had once splashed rainbow-tinted waters into their marble basins, dazzling and white; over wide, grassy lawns sprinkled with tiny flowers, where pageants had been held to celebrate the coming of some illustrious guest, or where there had been gay, laughing, lute and viol contests. We crept down silent and deserted alleys, bordered by their ancient hedges of juniper or of box, dense, high, impenetrable, and from the dark shadows of which peered at intervals, ghost-like, the pale, still face of some marble wood-nymph or satyr; we tiptoed up stone stairways, now broken and insecure, to beautiful, broad terraces where butterflies fluttered low over the grass-grown flags, or, alighting delicately for a brief moment on the moss-dimmed whiteness of a marble balustrade, winged a flickering, happy flight out and away, losing themselves at last in the leafy green of the garden, lying below us. From these terraces we could see wide, sweeping avenues leading to unknown distances, out toward the world beyond the precincts of the park, out where the plain stretched away to the sea. The evening air was stirring up here, scattering about us the sweet, penetrating scent of the jasmine which grew thick and riotous over the terrace wall, and we could see the sunset clouds massing for a last golden burst of glory, a good-night to a fading world. It must have been a favourite spot to linger in, in those by-gone days. Down again we clambered, picking

our way carefully where steps were crumbling, down once more into the dim freshness of the garden itself. Little, twilight paths, under thick, arching laurels, led temptingly to secluded, tranquil spots where were lying strange old fish ponds, round and forlornly staring, green with slime and dark with unkempt water plants, and everywhere the haunting sadness of the cypress groves. Pushing our way through a thickly overgrown shubbery, we came upon what must once have been a cherished flower garden, for here were slender lilies waving, here the soft pink of the oleander, the delicate white of a trailing convolvulus caught the eye, and in the gathering dusk, the flashing crimson of a vagrant rose. How comfortless for flowers, planted by loving hands, to live on, forgotten! What brooding melancholy hangs about any deserted garden ! Wandering back again, through a dim, yew-bordered alley, we sat down on an old stone seat, almost hidden by heavy, overhanging boughs. Night was upon us, but still we lingered, unable to break the ancient spell. Whispering voices from a long dead past seemed to call to us, invisible hands seemed to cling, holding us there. Then suddenly, a shower of jewelled notes broke the stillness; a nightingale, in a thicket close-by, poured out his heart. He sang and sang till the garden was drenched in music, and until we, yielding to the enchantment, no longer seemed to be our separate selves at all. So strangely merged did we become, that when in memory I conjure up that moment, I sometimes fancy that there were, indeed, not three of us, but only one, for all that I can now recall of the other two as separate from myself, is Cicely's white, uplifted face, like one of the peeping wood-nymphs, and the red-gold of Diana's hair, flaming against the sombre shadow of a neighbouring ilex grove.

How we escaped from that phantom garden, how we found Cesare again, waiting, I am sure, rather crossly outside the entrance gateway; how we reached Este,—of none of this can I remember anything. I know only, that as we drove through the fragrant darkness, our road stretched gleaming and white ahead of us, and that one by one the stars shone out in all their southern splendour, and that a delicate crescent moon, a fairy thing, hung low over the tops of the dark cypress trees. We had fallen into such perfect silence that even Cesare ceased his complaining, and only by the regular beat of our horse's hoofs, a kind of rhythmic cadence, did we guess that we were moving.

I am the only one now left to remember that day and its experiences, for Cesare, elderly even at that time, must long ago have died, and our two valiant old horses are surely cropping grass contentedly, somewhere in a happy hunting ground, all their own. They certainly deserve that ! And Cicely and Diana ? Well, they too are gone,—gone to a fairer garden even than the one we wandered in together, that day; while as for me, I have but to close my eyes, and once more I find myself journeying slowly, dreamily, along that silent, star-lit road, in the heart of the Italian night.

WAYFARER.

EVENTUALLY—WHY NOT NOW?

I WAS helping a wise and kind friend of mine to arrange some clematis vines. They grew up the side of a house, and were supposed to grow over the roof. But they had a way of curling back at the coping and falling down again. We were twisting them up and across the roof. It was not as simple a task as it might seem. The upper side of the leaf is very pretty, but the under side is ugly. We had to twist the vines back, which exposed the under side; and then, turn them over. This second part was a long, tedious task. I asked my friend if they would not eventually turn themselves over. He said that they would, but that Mr. Q. (a friend who invited us to spend the summers with him and whose zeal for perfection in the smallest details was contagious) would regret several unnecessary days of ugliness.

"He would not have to wait several days; they will turn in a day or two, won't they?"

"Perhaps, but still Mr. Q. would not wish to wait one day. Isn't there some company that has this motto on its advertisements: 'Eventually—why not now?'"

"Yes, a Flour Company."

"Well, I think we ought to adopt that motto."

A few minutes later Mr. Q., who is an expert gardener, approached us, accompanied by his head man. He looked at the vines and exclaimed, "How admirably you have fixed those vines! They look so finished, as if they had been growing just that way for years." He turned to his gardener and remarked, "We must look to our laurels if we are to trim our vines as neatly."

My friend smiled and said, "The Flour motto seems to be a pretty good one."

Eventually—why not now? I was musing over those words that evening. Before me passed the ghosts of unaccomplished plans. Some of them were glorious plans, but one and all were uncompleted. What had become of them? Where had they gone? All, all had faded into the past. And why? Had they been poor, worthless plans? No, many of them were really valuable. In every case, I had thought to myself, eventually I shall accomplish them; to-morrow I shall begin; next week I shall start; but not to-day—to-day I wish to rest. So they had all disappeared, vanished into the limbo of forgetfulness. It was always to-morrow, or next week;—how often those words had eased the hardships of my life! Just the other morning, I rolled sleepily over in my bed and looked at the clock. It was one minute before my getting-up time. Another five minutes wouldn't make any difference, I thought, I shall get up then. Actually, of course, I got up over an hour later, and missed my train. Often I have thought of some fact that I should have looked up

in preparation for an examination. I shall look it up now, I had decided. But, no, I can really do that to-morrow. So the fact or formula was never learned; and it was usually my karma—good karma, I believe—to get some question or questions in the examination centered around that particular fact.

We all know the story about the horse-shoe that was lost because of a missing nail, which resulted in the loss of an important battle and of a kingdom. I am sure that the rider had often planned to get a new nail: in a day or two, eventually, he was tired then, there was no immediate need. That is what he undoubtedly thought,—just like me. His carelessness, his laziness had unfortunate results.

There are real, historical examples of this "eventually" spirit. We might begin in 405 B.C. Sparta and Athens were then engaged in what was to prove the final struggle. Hitherto the Athenian navy had always been supreme. As long as Athens kept that supremacy, she would remain mistress of the Greek world. The Spartans had at last realized this fact, and had been developing a fleet under the able leadership of Lysander. Their fleet, however, was still smaller, and also less experienced than that of their adversary. During that year the two fleets were stationed on the opposite banks of the same river. Each morning the Athenians manned their fleet, and sailed out into the middle of the river to offer battle, or, if possible, to storm the Spartan harbour. But the Spartans kept their port carefully guarded, and were too wise to attack the larger fleet. Each day the Athenians sailed back and left their fleet, first with a small guard, and at last with no guard at all. One of the most brilliant of the Athenian leaders, who was an exile at this time, saw the danger and hurried over to warn the Athenian admirals. They laughed at him, however. The great Athenian navy beaten,—impossible! When the time came, they would have a guard. Only a few days later, Lysander suddenly brought his fleet across the river and easily captured the defenceless Athenian navy. After this crushing defeat, Athens could only resist for a few months. Her walls were thrown down; she became a captive city, and from this inexcusable defeat, caused by sheer carelessness, she was never to recover.

Centuries later Napoleon was on the eve of, perhaps, his most important battle. He ordered Ney to capture a certain town. Ney marched his soldiers up, and found that it was almost defenceless. He could take it easily. But he was tired and thought that he could do so eventually —the next day would be just as satisfactory. Ney therefore reported to Napoleon that he had captured the town, expecting to take it the next morning. That very night, however, Wellington and his troops unexpectedly arrived there first. Ney was unable to effect a capture. Outnumbered, and with the strategic position lost, Napoleon, as a result, was forced to fight the glorious but hopeless battle of Waterloo. Laziness and the "put-off-until-to-morrow" spirit had, perhaps, changed the history of the world.

What an example that same clematis vine sets us! It can only grow in the

sunlight. It allows nothing to interfere with its desire for life. It will grow up and over anything that attempts to check it. I remarked this fact to my friend. "Yes," he replied, "it is true. I admire the plant. It knows what it wants to do and it does it. Haven't you ever known people like that?"

Yes, fortunately, I have known about such people. Back in the twelfth century the church had become quite degenerate. Despite their vows, almost all the priesthood were illegally married. The practice of simony in order to gain bishoprics was the rule rather than the exception. A young peasant boy made up his mind that he would reform the church. Foolish dream! What could a mere peasant boy do? The church offices were strictly limited to nobles. But he did not allow position and circumstances to prevent him from realizing his ambition. He knew what he wanted and he determined to get it. He entered a monastery and by sheer determination and ability, worked his way to the position of supreme authority. As Pope Gregory VII, he was the strongest man of his time, and, perhaps, the most powerful of all the Popes. We may not like him or his policies, but we must admire his courage and force. He never thought, "Eventually I will do this or that." It was always, "Now, in this very moment."

During a war between France and England, one of the French captains pointed out a town to a young officer, told him that it was important strategically, and ordered him to capture it. How could he? He had only a handful of soldiers under him. He would have to wait for reinforcements. Eventually he might take the town, but now—impossible. Fortunately, he was not that type of man. That very day he rode out to reconnoitre. One gate of the outer wall happened to be open; so, without hesitating and though alone, he entered the town and rode fearlessly to the central square. Dismounting, he entered the town hall, and peremptorily demanded of the mayor immediate surrender, and the instant delivery of the keys. He had so much courage and determination that the mayor thought he must have a large force of soldiers with him, and therefore surrendered.

What sort of people are we? Some of us may wish to be disciples. Yes, but when? Do we wish to be disciples now, or eventually? Are we ready to give up our pet faults?—those little, unimportant foibles which, we pretend, do not really matter. We shall give them up some day—we say—outgrow them eventually; there is no immediate need. Of course, when we really become disciples, we must correct them; but not being disciples yet, we think to continue our careless indulgence, until next New Year's Day, or until our next birthday, or until any old day. Forsooth, we are not disciples! And, as long as that is our attitude, we never shall be disciples. If we ever expect to get anywhere or to be anybody, we must begin now, not eventually.

George Woodbridge Jr.

CHHANDOGYA UPANISHAD

PART VIII

Instructions for Disciples

ALL the great Upanishads are concerned with the Mysteries, whether as rituals of Initiation or dialogues between Master and disciple. The present treatise, *Chhandogya Upanishad*, appears to be a graduated series of Instructions for disciples, beginning with what *The Secret Doctrine* calls the Law of Correspondence, and leading up gradually to the revelation that in man, as the Microcosm, are represented all the divine powers of the Logos, the Macrocosm.

The division of these Instructions here translated begins with the teaching of the Heart, as the dwelling place of spiritual consciousness and power. The heart, awakened, inspires the intelligence; the illuminated intelligence guides the powers of the heart.

Writing to the disciples at Corinth, Paul the Initiate said, "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" In the same sense, this Upanishad speaks of man as "the city of the Eternal." The "small lotus" within the city is the Heart, as dwelling place of spiritual power and light: "In this shining ether in the heart within are concentrated both heaven and earth,—whatsoever of the Self is in this world, and whatsoever is not, all this is concentrated in this dwelling"; the essence of all of the Logos that has so far been manifested in the visible world, and also the essence of all that has not yet been manifested, all that should be manifested until the consummation of the Yuga.

As so often, the teaching is cast in the form of a dialogue between a Master and his disciples. In many of these dialogues, as that between King Yama and Nachiketas, or that between Shvetaketu and his father, names are given; in the present teaching there are no names, yet the relation between Master and disciples shines out clearly.

There are two stages in the teaching: First, the revelation of the divine powers in the heart, as in the Macrocosm; second, the further revelation that, through the awakening of these divine powers, the Spiritual Man takes form, a being immortal, invincible, radiant. Even though the bodily temple be destroyed, the Divinity in the temple is untouched.

Then comes a vitally important message, which gives a clue to much of human life and to the cause of the tragedy of human life: "These true desires here are overlaid with false; of these true desires there is a covering of false. . . . Therefore, even as those who know not the place where a treasure of gold is buried, even though they walk over it again and again, would not find

it, so, verily, all these beings here go day by day to the world of the Eternal and do not find it, led in captivity by the false The significance of this is exactly the same as that of the later parable: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Nothing is but the Eternal and the powers of the Eternal. All men, all hearts, exiles from the Eternal, seek that incessantly, longing for their home, though they know not what they seek That true desire underlies and gives life to all false desires. Those who seek satisfaction in fragrance and garlands, in song and music and fair women, even in food and drink, are blindly gropingly seeking the Eternal. Their true desires are overlaid with false. Yet the essence of what they desire, and that which alone can satisfy their desire is in the divine Self, the Eternal. By conquering the evil and allurement of false desires, we may make the heart clean, and in the clean heart find the dwelling of the Eternal.

In the *Revelation*, there is a close parallel to what is related in this Upanishad concerning "the third heaven above this world," where are the Lake of Joy and the Tree of Life, distilling nectar: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb . . . and on either side of the river was there the tree of life . . . and the leaves of the tree were for the healing of the nations." Both Scriptures have the same theme, they are concerned with Initiation into the divine Spirit, among whose treasures are the water of life and the healing of the nations.

So we come to the great story of Prajapati, Lord of beings, to whom repaired Indra of the Gods and Virochana of the Demons. Its essence is the same as before: the true desires are overlaid with false, the illusory forms of this outer world. Virochana sees only the false covering and is fully satisfied with that. So it has been said that to fix the sight on Nature is evil and the source of evil, but, fixing the vision on Nature, to see through Nature to the Eternal, is the path of wisdom and immortality.

This is the essence, but the teaching of Prajapati goes farther than this. He covers, in fact, the whole teaching of the Seven Principles, as taught most succinctly in *Mandukya Upanishad*, leading up to the divine Self, one with the Logos, above the three limited vestures, in "the third heaven above this world," to repeat the phrase already used.

The Lotus of the Heart

And so, that which is in this city of the Eternal, a small lotus, is a dwelling; in it is a small space, radiant ether; that which is in this within, that is to be sought out, that is what you should seek to discern.

If the disciples should say to him, "That which is in this city of the Eternal, a small lotus, is a dwelling; in it is a small space, radiant ether; what is it that exists in it, that should be sought out, that we should seek to discern?"

He should say, "As great as is this shining ether of space, so great is this

shining ether in the heart within; within this are concentrated both heaven and earth, both fire and wind, both sun and moon, lightning and the stellar realms; whatsoever of the Self is in this world and whatsoever is not, all this is concentrated in this dwelling."

If the disciples should say to him, "If in this city of the Eternal all is concentrated, and all beings, and all desires, when old age overcomes this, or it falls into decay, what then remains of it?"

He should say, "Not through the fading of this does that grow old, nor by the slaying of this is that slain; this city of the Eternal is the Real, in it are concentrated desires, this is the Self, from which evil has been driven away, ageless, deathless, beyond sorrow, beyond hunger and thirst, true in desire, true in creative imagination; for it is as if people here should betake themselves to a new territory according to a decree, on whatsoever portion they should set their desires, whatever region, whatever part of the land, on that they would dwell, drawing a living from it. Then, just as here the region won by work is exhausted, so, verily, over there the region won by good works is exhausted. Therefore, they who in this world go forth, without having sought and found the divine Self and the true desires of the Self, for them there is in all the worlds no true fulfilment of desire; so they who in this world go forth, having sought and found the divine Self and the true desires of the Self, for them there is in all worlds the true fulfilment of desire.

"So if he be desirous of the world of the Fathers, through his creative power the Fathers arise and stand before him; endowed with the world of the Fathers, he is mighty.

"And so if he be desirous of the world of the Mothers, through his creative power the Mothers arise and stand before him; endowed with the world of the Mothers, he is mighty.

"And so if he be desirous of the world of the Brothers, through his creative power the Brothers arise and stand before him; endowed with the world of the Brothers, he is mighty.

"And so if he be desirous of the world of the Sisters, through his creative power the Sisters arise and stand before him; endowed with the world of the Sisters, he is mighty.

"And so if he be desirous of the world of the Companions, through his creative power the Companions arise and stand before him; endowed with the world of the Companions, he is mighty.

"And so if he be desirous of the world of fragrance and garlands, through his creative power fragrance and garlands arise and stand before him; endowed with the world of fragrance and garlands, he is mighty.

"And so if he be desirous of the world of food and drink, through his creative power food and drink arise and stand before him; endowed with the world of food and drink, he is mighty.

"And so if he be desirous of the world of song and music, through his creative power song and music arise and stand before him; endowed with the world of song and music, he is mighty.

"And so if he be desirous of the world of fair women, through his creative power fair women arise and stand before him; endowed with the world of fair women, he is mighty.

"Whatsoever realm he is desirous of, whatever desire he desires, through his creative power it arises and stands before him; endowed with it, he is mighty.

"These true desires here are overlaid with false; of these true desires there is a covering of false. Whoever, belonging to him, should go forth in death, he cannot reach him to behold him in this world. And so whoever there are belonging to him, living in this world, or who have gone forth in death, and whatever else he desires and cannot attain, entering into the divine Self he finds all this, for in the divine Self are all these his true desires which were overlaid with false. Therefore, even as those who know not the place where a treasure of gold is buried, even though they walk over it again and again, would not find it, so, verily, all these beings here go day by day to the world of the Eternal and do not find it, led in captivity by the false.

"This divine Self is in the heart. This is the definition of it, 'He in the Heart.' Therefore it is named the Heart. Day by day he who knows thus goes to the heaven world. And so he who is this Lord of peace, rising up from this body, attaining to the higher Light, is endowed with his own form; this is the divine Self," said he; "this is the immortal, the fearless; this is the Eternal; and of him, of this Eternal, the name is Satyam, Truth.

"These are the three syllables: Sat-ti-yam; Sat is the immortal; Ti is the mortal; Yam joins the two, uniting the mortal to the immortal. Therefore, he who knows thus goes day by day to the heaven world.

"And so, that which is the divine Self, that is the bridge, holding the worlds apart, that they may not blend together. Day and night cross not this bridge, nor age and death, nor good nor ill works; all evil deeds turn back from this, for all evil is driven away from this world of the Eternal. Therefore, when he has crossed this bridge, the blind is no longer blind, nor the maimed maimed, nor the afflicted afflicted. Therefore, crossing this bridge, night is transformed to day, for this world of the Eternal is radiance everlasting.

"Therefore, they who seek and find this world of the Eternal through service of the Eternal, theirs is this world of the Eternal; in all worlds theirs is the fulfilment of true desire.

"And so what they name sacrifice is service of the Eternal, for he who through service of the Eternal has attained wisdom, finds that world. And so what they name offering is service of the Eternal, for making the offering through service of the Eternal, he finds the divine Self. And so what they name the continued sacrifice is service of the Eternal, for through service of the Eternal he finds the continuing home of the true divine Self And so what they name silent meditation is service of the Eternal, for through service of the Eternal seeking and finding the divine Self, he meditates. And so what they name fasting is service of the Eternal, for the divine Self which he finds through service of the Eternal stands fast. And so what they name

dwelling in the forest is service of the Eternal; for the forest is Aranya, and Ara and Nya are the two seas in the world of the Eternal, in the third heaven above this world. There are the Lake of Joy and the Tree of Life, distilling nectar; there is the invincible stronghold of the Eternal, the golden dwelling of the Lord. Therefore, they who seek and find these two seas in the world of the Eternal through service of the Eternal, theirs is the world of the Eternal; theirs in all worlds is the fulfilment of true desire.

"And so there are these channels of the heart which arise from the subtile essence, orange and bright and deep blue and yellow and red; that sun is orange, bright, deep blue, yellow and red. Therefore, as a highway stretched out goes between two villages, this and that, so, verily, these rays of the sun go between two worlds, this and that; they radiate from that sun and penetrate into these channels; they radiate from these channels and penetrate into the sun.

"Therefore, where one is sunk in sleep, altogether entered into quietude, so that he discerns no dream, then he has entered into these channels; him no evil touches, for he is then endowed with the radiance.

"And so when one has fallen into weakness, they who are seated about him say, 'Knowest thou me? Knowest thou me' He, so long as he has not risen from this body, knows them. And so when he rises from this body, by these rays he mounts upward. Repeating, Om, verily, he ascends; as swiftly as he could send a thought, so swiftly he goes to the sun; this, truly, is the door of the world, the entrance of the wise, but a barrier to the unwise."

Therefore, there is this verse:

A hundred and one are the channels of the heart; of them one mounts upward to the crown; ascending by that, he goes to immortality; the others lead in all directions.

Deva and Asura

"That divine Self from which all evil is driven away, ageless, deathless, beyond sorrow, beyond hunger and thirst, whose desire is true, whose creative power is true, that is to be sought after, that is to be discerned; he wins all worlds and all desires who, seeking that divine Self, discerns it:" thus spake Prajapati, Lord of beings.

This both Devas and Asuras, Gods and Demons, heard. They said "That divine Self we desire to know, that Self seeking which one wins all worlds and all desires."

Indra, verily, of the Gods, and Virochana of the Demons set forth toward him; these two, not making it known to each other, drew near to Prajapati with fuel in their hands.

They two dwelt in service of the Eternal thirty-two years. To them Prajapati said, "Seeking what have ye dwelt here?"

They two said, "'That Self from which all evil is driven away, ageless, death-

less, beyond sorrow, beyond hunger and thirst, whose desire is true, whose creative power is true, that is to be sought after, that is to be discerned; he wins all worlds and all desires who, seeking that Self, discerns it': thus they report the Master's word; seeking this, we have dwelt here."

To them Prajapati said, "This person who is seen in the eye, this is the Self, said he, this is the immortal, fearless, this is the Eternal!"

"But that one, Master, who is perceived in water, and that one in a mirror, which is he?"

"It is he, verily; in all these places he is perceived. When ye have considered the Self in a vessel of water, whatever of the Self ye understand not, declare ye that to me."

They two observed in the vessel of water. To them, Prajapati said, "What see ye?" They said, "We see the whole Self of our two selves, Master, answering even to the hair, even to the nails."

To them Prajapati said, "Adorning yourselves well, with fair garments well decked, observe in the vessel of water." They two, adorning themselves well, with fair garments, well decked, observed in the vessel of water.

To them Prajapati said, "What see ye?" They said, "Just as we two, Master, are well adorned, with fair garments, well decked, so are these two, Master, well adorned, with fair garments, well decked!"

"This is the Self," said he, "this is the immortal, fearless, this is the Eternal!"

They two went forth with peaceful heart. Following them with his eyes, Prajapati said, "Without understanding the Self, without finding, they two have departed! Whosoever shall hold this to be the true teaching, Gods or Demons, they shall go astray and fall!"

With peaceful heart Virochana went to the Demons. To them he declared this as the true doctrine, "Self, verily, in this world is to be reverenced, Self is to be served; reverencing Self, verily, in this world, serving Self, he wins both worlds, this and the other world."

Therefore, even to-day in this world they say, of him who gives no gifts, who has no faith, who makes no sacrifice, "He is as a Demon!" For this is the doctrine of Demons. They deck the body of one who has gone forth with begged garlands and perfumes, robes and ornaments, thinking that with this they will win the other world.

But Indra, even before he had reached the Gods, saw this fear: "Verily, just as when the body is well adorned, this is well adorned; when the body is well clad, this is well clad; when the body is well decked, this is well decked; in just the same way, when the body is blind, this is blind; when the body is halt, this is halt; when the body is maimed, this is maimed; when the body is destroyed, this is destroyed. I see nothing enjoyable in this!"

So with fuel in his hand he came back again. To him Prajapati said, "O Masterful One, with peaceful heart thou hast departed with Virochana; seeking what hast thou come back?"

He said, "Just as, Master, when the body is well adorned, this is well

adorned; when the body is well clad, this is well clad; when the body is well decked, this is well decked; in just the same way, when the body is blind, he is blind, when halt, halt, when maimed, maimed, and when the body is destroyed, this is destroyed. I see nothing enjoyable in this!"

"He is so, in truth, O Masterful One," said he. "But I shall make him further manifest to thee. Dwell here other two and thirty years!"

He dwelt there other two and thirty years. To him the Lord of beings said, "He who moves and acts in dreams, putting on greatness, he is the Self; this is the immortal, the fearless, this is the Eternal."

He set forth with peaceful heart, but even before he had reached the Gods, he saw this fear: "Even though it be true that, when the body is blind, this Self of dream is not blind, when the body is halt, he is not halt, nor is he impaired through the defect of the body; not by the slaying of this is he slain, nor by the maiming of this is he maimed; nevertheless they seem to slay him, they seem to pursue him; he feels what is painful, he laments, as it were. I see nothing enjoyable in this!"

So with fuel in his hand he came back again. To him Prajapati said, "O Masterful One, with peaceful heart thou hast departed; seeking what hast thou come back?"

He said, "Even though it be true, Master, that, when the body is blind, this Self of dream is not blind, when the body is halt, he is not halt, nor is he impaired through the defect of the body; not by the slaying of this is he slain, nor by the maiming of this is he maimed; nevertheless they seem to slay him, they seem to pursue him; he feels what is painful, he laments, as it were. I see nothing enjoyable in this!"

"He is so, in truth, O Masterful One," said he. "But I shall make him further manifest to thee. Dwell here other two and thirty years."

He dwelt there other two and thirty years. To him the Lord of beings said, When one is sunk in sleep, altogether entered into quietude, so that he discerns no dream, this is the Self, said he; this is the immortal, the fearless, this is the Eternal."

He set forth with peaceful heart, but even before he had reached the Gods, he saw this fear: "Verily, this Self in dreamlessness does not completely know himself, so as to say, 'I am he,' nor does he know these beings; he has gone to surcease. I see nothing enjoyable in this!"

So with fuel in his hand he came back again. To him Prajapati said, "O Masterful One, with peaceful heart thou hast departed; seeking what hast thou come back?"

He said, "Verily, this Self in dreamlessness does not completely know himself, so as to say, I am he, nor does he know these beings; he has gone to surcease. I see nothing enjoyable in this!"

"He is so, in truth, O Masterful One," said he. "But I shall make him further manifest to thee, for there is nothing other than this. Dwell here other five years."

He dwelt there other five years. This completed one hundred and one

years. This is why they say, One hundred and one years Indra the Masterful One dwelt with Prajapati in service of the Eternal.

To him the Lord of beings said, "O Masterful One, mortal, verily, is this body, seized and held by death, yet it is the standing place of the immortal, bodiless, divine Self. This Self, when united with the body, is enthralled by pleasure and pain, for there is no driving away of pleasure and pain for him who is united with the body, but pleasure and pain do not touch the bodiless.

"Bodiless are the wind, cloud, lightning, thunder, bodiless are these. Therefore, as these, ascending from that expanse of ether, entering into the higher Light, return to their own form, so, verily, this Perfect Peace, ascending from this body, entering into the higher Light, returns to his own form. This is the highest Spiritual Man. There he rejoices, as those rejoice who laugh, disporting themselves, finding delight in fair women, in cars, in friends, not remembering the burden of this body. For as a horse is yoked to a wagon, so is this Life yoked to the body.

"And so, when the eye is fixed on aught in space, it is the Spirit that sees, the eye is but the means of seeing; and so, when he says, 'Let me smell this,' it is the Self, the sense of smell is but the means; and so, when he says, 'Let me utter this,' it is the Self, voice is but the means of utterance; and so, when he says, 'Let me hear this,' it is the Self, the sense of hearing is but the means; and so, when he says, 'Let me think this,' it is the Self, the mind is the radiant eye of the Self; with this radiant eye, the mind, the Self sees these desires and is full of joy.

"Those who are in the world of the Eternal, the Radiant Ones, worship the divine Self. Therefore, by them all worlds are possessed and all desires. All worlds he wins and all desires who, seeking after the divine Self, discerns it." Thus spake Prajapati; thus spake Prajapati.

(*To be continued*)

Philosophy will give us one of the greatest of blessings—freedom from regret.
—SENECA.

"WHAT IS THE USE OF PRAYING?"

"WHAT is the use of praying?" is the challenge of the materialist, the wail of the despondent, and the query of the child. Yet prayer and constant prayer may be demonstrated to be automatic. Search will show that recognition of its power is as deeply rooted in human consciousness as the will to live. Indeed it seems almost safe to say that prayer corresponds, on the spiritual plane, with the will to live, on the physical plane. Cold-blooded life insurance companies recognize that the will-to-live is a dominant factor in longevity. They base their selection and their rates largely upon this power. Perhaps the underwriting of our spiritual life may depend upon the will to live spiritually, as manifested by the direction and the degree of consciousness in which we exercise the automatic power of prayer.

In our political consciousness there would appear to be an interesting survival of prayer. Those of us who believe that there is a probability that certain laws were impressed upon the consciousness of embryo humanity by great Beings, may see in these political reactions a survival of the teaching as to prayer. What is referred to is "The right to petition." All kings have granted it. Their subjects have jealously guarded their privilege and right. John Quincy Adams is forgotten as a President. He is remembered as "the old man eloquent" for his fight for the right to petition. It is to-day a political axiom that the citizen has the right of access to his sovereign, whether it be king or Congress, through petition—in other words, has a right to pray.

The right of appeal given to "drunks," sentenced in a police court; given to privates in the army; given to suitors at law; is only a recognition of the inherent right to petition or pray, granted even to school children, from teacher to principal.

There is, however, speaking of children, something we should remember, and that is that there is no right to petition beyond the ultimate power, so that modern parents make a mistake, perhaps defying immutable law, when they permit their children to appeal from their decisions.

There is a very commonplace advertisement of the present day which is of interest as showing how recognition of what actually is, may appear in the most unexpected places. It is "Ask Dad." Here we have an unconscious recognition of the principle that there is final authority somewhere, and that it is our privilege and our right to go to that final authority.

When Ralph Waldo Emerson applied for ordination, in accordance with the custom of his day he had to "preach on approbation." This sermon was vital to the future of applicants for ordination. Emerson chose Prayer as his theme. He related how he had been working in a field a year before, with a labourer. In those days, it may be said *en passant*, Yankee labourers were

more often than not off-shoots of the families that produced Governors, Judges, Preachers, and other then recognized New England aristocrats. Emerson quoted the labourer as having said to him, "Did you ever stop to think, Mr. Emerson, that we are praying all the time, and that our prayers are always answered?" Young Emerson selected this as the theme for his key-note sermon, adding that this being true—and he demonstrated that it was true—it behooves us to be careful for what we pray.

One of the greatest masters of spiritual practice that the Western world has seen was Ignatius Loyola. Most people fail to give him the recognition that is his due. Few people realize that the study of his life would seem to demonstrate that he both understood and practised Theosophy. Of course, the reason why he is misunderstood is that his own disciples in the organization he founded—the "Company of Jesus"—even before he died were lured from the trail he laid out for it. As an organization it has always recognized the spiritual dynamics he taught, but it has applied them too often for materialistic ends.

Ignatius set forth various practical methods for developing spiritual powers in order to reach to "Divine Majesty," to enable one to get help in one's personal needs, and in order that one might serve better.

It is interesting to go over his practical teaching, and to see how he starts his exercises invariably with prayer, and always with the same prayer. The "Preparatory Prayer" is to ask grace that "all my intentions, actions, and operations may be directed purely to the service and praise of His Divine Majesty."

The second stage, which he called "First Prelude," is invaluable. It is "composition," or an exercise of the imagination in vividly visualizing the given *mise en scène*, so-to-speak. Sometimes one pictures an episode in the life of the Master Christ; or one seeks to place one's self in that Master's presence.

The third stage, which Ignatius called "Second Prelude," thus making it part of the previous stage, is an order of imagination. It is to ask for what one wants. Sometimes there is one development or even more, in detail, of "Preludes" after the first. The Final Prelude is invariably "to ask for what I want."

Then follows a consistent development, through the use of the imagination and by meditation, upon the detailed picture and the detailed analysis. The close is always a "Colloquy," a direct talk, or a face to face petition.

Here we may find the more or less familiar Theosophical development of: from desire, through imagination, to will; corresponding to thought, the amorphous desire; to the word or the desire definitely delineated; and finally to the resultant act.

When a Master declared that all things are possible to one who has faith, if we "pray without ceasing," it would seem that he was simply stating one of the immutable laws of the Universe, and that it is possible literally to move mountains. Every time the writer reads that passage of Scripture, he thinks of a much advertised illustration of the practical working of this law in our

own day. This was the work that Colonel Goethals did on the Panama Canal, paralleled by the work of J. Waldo Smith in building the Catskill Aqueduct for New York City. Each man had a desire to accomplish a certain result. Each man had sufficient imagination to picture how it could be done, and to determine where there should be a one-pointed attack by will. Each man kept alive faith in the possibility of the seemingly demonstrated impossibility. Each man changed the possibility into an actuality.

While anything lives, it cannot be static. It must move. Growth may be considered as movement upward. Decay may be considered as movement downward. We move whichever way we desire. In other words, we move whichever way we pray. Prayer is only the consciousness of existent and potent desire. Rationalistic philosophers may explain prayer as the quieting of the active mind, and may attribute the result to powers hidden within man,—in which case the rationalists express a part, but a part only, of a Theosophical truth. The religious follower without philosophy who prays to a Divine Being, also recognizes the inherent powers of the Universe. He has sufficient humility to ignore their personification in himself. He appeals to a personification which is essentially the "Self" of Eastern methods.

Emerson developed his early recognition of the ceaselessness of prayer, in his later life. Perhaps we may consider that he summed this thesis in his statement that there is one Mind common to all men, and that "every man is an inlet to the same, and to all of the same." We are inclined to think of our relationship to the Universe as if we were outlets. It may prove profitable to meditate upon Emerson's choice of the word "inlet."

Perhaps it may bring home to us that we put even our foulest desires into the Universe. This may further bring home the purely Christian teaching that our sins hurt our Master. Our sins are merely the manifestation of our desires—the results of our prayers. Our movement downward is a stage of decay. Hence our virtues, which are the results of prayer, or the expression of desires, are contributions to the Master; explaining, perhaps, the doctrine that we furnish him with force to use on the mundane plane.

It would seem simple, if we consider this problem, to realize that whether we approach it from the purely intellectual point of view, as a matter of philosophy, or whether we approach it from the higher plane of spiritual consciousness, the question is not, "What is the use of praying?" but, "What use do we make of Prayer?" and, "For what may I really pray?"

In other words, prayer may be considered as the first stage of consciousness of our being an inherent, integral, and even irresistible part of the Universe. We sin because we want to sin. We are then praying to decay, and our prayers are being granted. Yet there is no limit to the possibilities of our redemption, always provided that we obey the law to pray without ceasing for our redemption. Does it not seem literally true that we pray all the time, and that our prayers are always answered? Was not Emerson wise when he advised us that it behooves us to be careful for what we pray?

G. W.

STUDIES IN PARACELSUS

III

PARACELSUS closely follows the teaching of Occultism regarding the cosmic principle of vital energy called Fohat, as Madame Blavatsky has shown clearly, and at considerable length, in *The Secret Doctrine*. To this cosmic power, Fohat, Paracelsus gives the name, Archaeus; its highest aspect is the Spiritus Mundi, manifested as the Anima Mundi the energizing principle of the stellar and solar systems. It is also the energizing principle of man, and of the human body.

In Volume I of *The Secret Doctrine* in Sections VI and VII of Part III, much is said regarding the manifestation of this force, both in the solar system and in the human body Passages are quoted from the speculations of Dr. B. W. Richardson regarding the nerve ether, with illuminating comments from the Occult standpoint, and the deeper and more philosophical view of Paracelsus is shown. For our purpose, it will be enough to summarize these Sections, referring our readers to *The Secret Doctrine* for fuller details.

When Fohat, which Paracelsus calls Ares or Archaeus, acts upon a compound, or even a simple body, life is produced. The Archaeus is an essence that is equally distributed in all parts of the human body. The whole of the Microcosm is contained potentially in the Liquor Vitae, or Spiritus Vitae in which are contained the nature, quality, character and essence of beings. This Spiritus Vitae takes its origin from the Spiritus Mundi, and, being an emanation of the latter, it contains the elements of all cosmic influences, and is, therefore, the force through which the actions of the "stars", the cosmic forces, are exerted upon the invisible body of man, his vital Linga Sharira. Fohat, the Archaeus manifesting as Prana, pervades the whole living body of man, as the water within the living sponge bears a continuous relation to the water of the ocean outside the sponge. Similarly, in the solar system the collective aggregation of atoms pervaded by Fohat forms the Anima Mundi, the Soul of our Cosmos, each atom of which is a soul, a Monad, endowed with consciousness and hence with memory.

In the human body, the manifestation of Prana which Dr. Richardson calls the nervous ether is the lowest principle of the Primordial Essence, which is Life. It is animal vitality diffused in all nature, and acting according to the conditions which it finds for its activity. It is not a product of animal life; the living animal, the living plant or flower, are its products. The animal tissues absorb it according to their more or less healthy or morbid states, as do also physical materials in their primal states, and, from the moment of the birth of the entity, its energies are regulated, strengthened and

fed by this force. It descends abundantly to vegetation in the Sushumna Ray of the Sun, which gives light and vital energy to the Moon, and through her beams pours its penetrating light upon animals and man, during their periods of sleep and rest, rather than when they are in full activity. This force transmits all vibrations of heat, light, sound, electricity and mechanical action. It is the conductor of these forces in the sense of being the Upadhi, the physical or material basis; but, as the second principle, counting from below, of the Universal Soul, as the Vital Force in nature, it is intelligently guided by the universal Fifth Principle.

In the living human body, this force holds the whole nervous system in perfect tension; by exercise it is disposed, or, rather, generated, and, when the demand for it is greater than the supply, its deficiency is indicated by nervous collapse or exhaustion. Too great an exuberance of it in the nervous system leads as often to disease and death If it were the animal system which generated it, surely this would not be the case; this, therefore, shows its independence of the animal system and its connection with sun-force. It accumulates in the nervous centres during sleep, bringing them, so to say, to their due tone and therewith raising the muscles to awakening and renewed life. The body, fully renewed by it, possesses the capacity for motion, fulness of form, life. The body, bereft of it, shows inertia, the shrunken configuration of death, the evidence of having lost something physical that was in it when it lived. This physical something is what Occultists call the life-fluid, the Liquor Vitae of Paracelsus; it has not deserted the body, it has only changed its state from activity to passivity, and has become latent owing to the morbid state of the tissues, which it can no longer control. Once the rigidity of death is absolute the Liquor Vitae will awaken once more to action and will begin its work on the atoms chemically. Brahma, Vishnu, creator and preserver of life, transforms himself into Shiva-Rudra-destroyer and regenerator.

The nervous ether may be poisoned; that is, it may have diffused through it, by simple gaseous diffusion, other gases and vapours derived from without; it may derive from within products of substances swallowed and ingested, in conformity with what Paracelsus says of the Archaeus of the stomach separating the good from the bad element in foods; or it may be affected by gases of decomposition produced in the body during disease. Further, the nervous ether of one person can be poisoned by the nervous ether of another person, or by his auric emanations. As Paracelsus teaches, the Archaeus is of a magnetic nature, and attracts or repels other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance to astral influences a person possesses, the more subject he will be to such influences. The vital force is not enclosed within the body, but radiates within and around it like a luminous sphere, and it may be made to act at a distance. It may poison the essence of life in the blood, or may purify it after it has been made impure, and thus restore health, as Paracelsus says in the *Paragranum*.

Owing to local changes in the nervous matter which the nerve ether pervades, under sharp excitation it may vibrate as if in a storm and plunge every muscle under cerebral or spinal control into uncontrolled motion—unconscious convulsions. Of this nervous excitation, no one except the Occultist knows the true reason or explains the primary cause.

This principle of life may kill by excess as well as by deficiency. But this principle, on our manifested plane, is but the effect and result of the intelligent action of the Host, or collective spiritual principle, the manifesting Life and Light. It is subordinate to, and emanates from, the ever invisible, eternal and absolute One Life, in a descending and reascending scale of hierarchic degrees, a true septenary ladder, with the Logos at the upper end, and the inferior Pitris at the lower.

Thus Paracelsus teaches that three "spirits" live in and actuate man; three worlds pour their beams on him, but all three are the image and echo of one and the same all-constructing, universal principle of production and evolution. The first is the divine spirit, which *The Secret Doctrine* calls Augoeides; the second is the spirit of the "stars, ' the sidereal or astral body; the third is the spirit of the elements, the terrestrial body and vital force in its brute condition. Man is a microcosm, a "little world," within the great universe. Like a foetus, he is suspended by his three spirits in the matrix of the macrocosm; and, while his terrestrial body is in constant sympathy with its parent earth, his astral body lives in unison with the sidereal Anima Mundi. He is in it, as it is in him, for this world-pervading element fills all space, and is space itself. So some astronomers hold that there is no empty space, but a plenum of vital atoms of star-dust; material awaiting the impulse of Fohat to mould it into worlds. As to man's third and highest spirit, it is a ray, one of the countless radiations proceeding directly from the Highest Cause, the Spiritual Light of the universe. Both organic and inorganic nature manifest this trinity—the spiritual, astral and physical—which are three in one. As Proclus says, "The first Monad is the eternal God; the second, eternity; the third, the paradigm or pattern of the universe", the three constituting the Intelligible Triad, that is, the triad which can be perceived only through the intelligence. Everything in the visible universe is the outflow of this triad, and a microcosmic triad itself.

Paracelsus says that matter, in the state in which it is known to us, is perceived through the physical senses; but to beings who are not provided with such senses, material things are as invisible and intangible as spiritual things are to those who have not developed the power of spiritual perception. The Spiritual Essence comes from the first emanation of God. It is gifted with divine wisdom and divine power, and, if the "elements" constituting the normal man become conscious of possessing divine gifts and learn to realize their power and how to employ them, they will be supernormal, and may rightly be called divine Sons. Although the powers and essences which go to make up their "souls" may be far more enduring than their physical bodies, these powers and essences will become "separated" into their ele-

ments in due time, and there is nothing that endures save the "Spirit of God" which may become manifest in man through assimilation with the more refined essences of the soul. If no such assimilation takes place—that is, if the human being during life does not become wise and good and spiritually enlightened—the divine ray will, at the death of the body, return again to the source from whence it came, but the "elements" of that personality (the mask) will remain as an impression on the astral light. There is thus a dual Astral Light, the natural Light, and a reflected, impressed light; the latter is the storehouse of earthly personalities, made up of life-atoms. As will be seen later, in the *Philosophia Sagax*, this has an important bearing on what Paracelsus calls the "Body of Regeneration."

In man, there are two kinds of "intellectus" or intelligence,—the human and the animal. It is only the human, supernormal intelligence which can unite itself with the spirit. The lower or animal, reason, however well versed in dogmatic science, logic and sophistry, however much learning in regard to external appearances it may possess, will be "dissolved" after death, because it is only the spirit of life (together with the spirit of truth) which can hold these "effects" together and prevent their return to the "chaos." Only those elements of the personality which are conformed to, and can combine with the spirit, will survive with the latter.

The Soul-essence of man is formed by the ethereal and astral "influences" coming from the soul of the world, the souls of the planets and the stars, especially from the soul of the planet whereon he lives These astral elements are the organizers of the astral body of man. They are the "builders" of the temple wherein the spirit resides; and by physiological processes they attract the "elements" of the earth and form tissues, muscles and bones, becoming visible and tangible to other similarly constituted beings, as the material, or animal, body of man. Man is, therefore, a twofold being,—a visible and an invisible man. The visible man consists of the originally invisible "elements" which, by the process described, have become visible in his form, with the "signatures" thereto attached; the invisible man consists of those thoughts, feelings and qualities whose origin is in the Macrocosm, their "light" being reflected and impressed on the invisible man, and thence outwardly on matter. Man is, therefore, the Quintessence (the fifth essence, as distinct from the four elements) of all the elements, and a "son" of the universe, or a copy in miniature of the world-soul, and everything that exists or takes place in the universe exists or may take place in the constitution of man.

The object of man's existence is, to re-establish the original harmony that existed before the separation took place, which disturbed the harmonious inter-relations between God and man, and which caused the emanation of the divine essence to be surrounded by "matter" of the wrong construction, because the "builders" were wrongly guided, whereby the inter-relation was marred, and the spirit was imprisoned in the "self" of matter, with the qualities pertaining thereto. It is worth noting that, on the re-establishment of this harmony, Paracelsus bases his whole system of medicine.

In his teaching, we find Paracelsus considering the constitution of man as seven modifications of one primordial essence: the elementary body; the Archaeus, or Prana, which he sometimes calls Mumia; the sidereal, or astral, body, the Linga Sharira; the animal soul, or Kama-Manas; the rational soul, or Manas; the spiritual soul, Buddhi-Manas; and the spirit, which he calls "the man of the New Olympus." He enters into the details of this classification in his explanation of Astronomia in *Philosophia Sagax*, in his *De Natura Rerum*, and elsewhere. In *Philosophia Sagax*, Paracelsus treats of the "elementary body" and the "sidereal body," and describes what takes place after death, with the changes and decomposition necessary for the liberation of the life-atoms in order that they may bring about these changes, and the conditions and "localities" in which they persist; he also writes with great severity regarding the Necromancy, or sorcery, which is based on these properties of the astral body after death.

In his *Philosophia ad Athenienses* and *Philosophia Sagax*, Paracelsus describes at length what he terms the Evestrum and its relation to the soul, and enumerates different kinds of Evestra. The Evestrum would seem to be the Linga Sharira, the etheric vesture, of any body, simple or composite, and in man to be the means through which his consciousness comes in contact with the world of the "elements," the impression being transmitted through a power which he calls Trarames, which is the medium of communication with the astral bodies of men and of the beings inhabiting the astral world, the Elementals, Nymphae, Undines, Sylphs, Salamanders, Flagae and others. Paracelsus fully describes the character of these beings, and speaks at length of the Evestrum in man, and the liberation of the forces involved in it by the "separation" or change which we know as death, but which is really the entry to a more intense form of life. He carefully distinguishes between the "elements" as such, and "elementaries," which he calls "lemures," or "caballi," in his *De Generatione Hominis*. In this book, the New Olympus is shown to be, not the ultimate state of the spiritual man, but the condition of the ego set free by death to enter a state appropriate to it before assuming a new body, whose nature is clearly described in *Philosophia Sagax*. Depicting the conditions and states of the Kama-lokic entity and admitting the possibility and ease of communicating with it, he utters a grave warning against such communication as the most dangerous form of sorcery.

Exceedingly interesting is the teaching of Paracelsus regarding the power of the imagination. He makes a distinction between the image-making power and phantasy. The image-making power is very potent, and can be used for both good and evil purposes, to heal others or to injure them. In *De Virtute Imaginativa* and in both the *Opus* and *Volumen Paramirum*, he describes the effects of the use of this power.

Thus we have seen that, according to Paracelsus, all organic functions are caused by the activity of one universal principle, Life. This principle acts swiftly or slowly, perceptibly or imperceptibly, tangibly or intangibly, normally or abnormally, supernormally or subnormally, according to the con-

stitution of the forms in which it is active. As long as the "character" of an entity is preserved, it acts in that entity as a whole; if the form be broken up, or "separated," it will manifest in other forms. If the activity of the life-principle takes place in a form in a normal and regular manner, without "obstacles," the state is called health. Paracelsus dwells on the state of "salus," wholeness or health, and the making of wholeness, the "Fac salvum" of the regenerative process, in *Philosophia Sagax*. And he lays emphasis on the state of "disease," which for him was in itself an entity.

This life-principle he calls the Archaeus. It is no material substance, but a spiritual essence, everywhere present but invisible. "The Archaeus, or Liquor Vitae, constitutes the invisible man" hidden in the visible man; it is the shadow or counterpart of the material body, ethereal in nature, yet possessing substance; it directs the growth, formation and dissolution of the form in which it is contained. As the image of a man is reflected in a mirror, so the form of the physical man is reflected in the invisible body (*De Generatione Hominis*). The Archaeus is of a magnetic nature; it is not enclosed in man, but radiates around him like a luminous sphere, and it can be made to act at a distance. Through these semi-material rays the imagination of man can produce healthy or morbid effects; this power may poison the essence of life and cause diseases, or may purify it after it has been made impure, and restore health.

All diseases, save such as arise from mechanical causes, have an invisible origin, but men who have not the power of "spiritual perception" are unable to recognize the existence of anything that cannot be seen, as Paracelsus declares in the *Paragranum*, the book in which he attacked the physicians of his day.

The Archaeus is thus the essence of life; the basis through which it acts, he calls Mumia, the vehicle of life. There is "invisibly acting vital power, and visibly acting mechanical force." The Mumia, the vehicle of life, is invisible; no one sees it depart at death; nevertheless it is a spiritual substance, containing the essence of life, and it can be brought back by "art" and revive dying forms, if their vital organs are not destroyed. In this sense the Mumia is the Arcanum, the true Elixir of Life, as Paracelsus writes in his book, *De Origine Morborum Invisibilium*. In this book, Paracelsus tells us that the Mumia can act directly from one living being upon another, or it may be connected with some material and visible vehicle, and be employed in that shape; in this, he anticipated Mesmer and his use of the "baquet." He says that man possesses a magnetic power which can attract certain effluvia of good and evil potency and quality, as a magnet attracts particles of iron. Thus from some vital substance a magnet may be prepared which will attract vitality; such a magnet he calls "Magnes Microcosmi." By this magnet, he says, diseases may be magnetically extracted from a person and transplanted into a plant, and the person may thus be cured. He adds that the Archaeus of the plant, or, in certain cases, an animal, is able to dispose of the vital germs of such diseases.

Paracelsus was well acquainted with the properties of the magnet (the "Bone of Horus") and its curative power; in his *Archidoxi*, and in the Sections "De Ente Dei" and "De Ente Astrorum" of the *Paramirum*, he describes a wonderful tincture, a medicine extracted from the magnet and called Magisterium Magnetis: "I have," he says, "discovered that the magnet, besides this visible power (of attracting iron), possesses another and concealed power." We may recall in this connection his researches into the use of Bismuth, from the ores of which Mme. Curie extracted the radioactive element Polonium, and also the modern uses of Radium Emanation dissolved in water, and the curative value of mineral waters in which Radium has been found in solution. To effect the solution of the hidden properties of the magnet (and other substances), Paracelsus claimed to make use of an Alkahest, or universal solvent; both Paracelsus and Van Helmont "maintain it to be a certain fluid in nature, capable of reducing all sublunary bodies, as well homogeneous as mixed, into their Ens Primum, or the original matter of which they are composed; or into an uniform, equable and potable liquor, that will unite with water and the juices of all bodies, and yet retain its own radical virtues" (*Isis Unveiled*, II, 50). Van Helmont says that "the Will is the first of all powers. For through the Will of the Creator all things are made and put in motion. The Will is the property of all spiritual beings, and displays itself more actively, the more they are freed from matter"; and Paracelsus adds that "Faith must confirm the Imagination, for Faith establishes the Will. Determined Will is a beginning of all magical operations. Because men do not perfectly imagine and believe, the result is that arts are uncertain, while they might be perfectly certain." These sentences suggest that, in one sense, spiritual Will is the Alkahest, the universal solvent.

A. KEIGHTLEY.

The true Past departs not: nothing that was worthy in the past departs—no truth or goodness realized by man ever dies, or can die.—CARLYLE.

STUDENTS' SCRAP BOOK

Sir Jagadis Chandra Bose

IT seems as if Sir Jagadis Chandra Bose were coming into his own at last. His appearance recently before the British Association for the Advancement of Science, at Oxford, following his triumph in 1920 when he was awarded the Fellowship of the Royal Society, will more than off-set the rejection of his papers by the same Society in 1901 and 1903, when he first presented the results of his investigation of plant response. His *Life and Work*, by Professor Patrick Geddes, published by Longmans, Green and Company in 1920, is a most interesting story. The scientific world was prejudiced against him originally, partly because he is a Hindu, and partly—as the Royal Society did not hesitate to say in 1903—because "his results were so unexpected and so opposed to current theories." He had an uphill fight, if ever a man had. But he had learned from his own experiments that "a plant carefully protected under glass from the stimulating buffets of the elements looks sleek and flourishing, yet in reality it is flabby. Its conducting power is found to be in abeyance. But when a succession of blows rain on this effete and bloated specimen, the shocks themselves create nervous channels and arouse anew its deteriorated nature." "And" he asks in one place, "is it not shocks of adversity, and not cotton-wool protection, that evolve true manhood? Thus we see how organism is modified by its environment, and how an organ is, as it were, created by the cumulative effect of stimulus" [or opposition]. Having learned that lesson, we may assume that he accepted the blows of life cheerfully; in any case he accepted them uncomplainingly, and with valour,—poverty included.

It appears that even as a boy, his hero was Karna, one of the great characters of the *Mahabharata*. Professor Geddes quotes him as saying:

"Karna! Karna! the greatest of all the heroes! Eldest of the Pandavas, he should have been the King; but he was more—the son of a great god. Floated away by his mother, he was found and brought up by the wife of a charioteer, who trained him to be the great warrior he was. From his low caste came rejections, came every disadvantage; but he always played and fought fair! So his life, though a series of disappointments and defeats to the very end—his slaying by Arjuna—appealed to me as a boy as the greatest of triumphs. I still think of the tournament where Arjuna had been victor, and then of Karna coming as a stranger to challenge him. Questioned of name and birth, he replies, 'I am my own ancestor! You do not ask the mighty Ganges from which of its many springs it comes: its own flow justifies itself, so shall my deeds, me!' Then later, when before the great battle his

mother reveals to him the secret of his birth, and tells him that if he will refrain from this contest with her sons—whom he now for the first time knows to be his younger brothers—she will answer for it that he shall be their chief, and reign as Emperor; he says, 'No! Those who brought me up are my true mother and father, poor though they be; and it is Daryadhana, King of the Kauravas, who has been my chief through life. I cannot change sides now. But this I promise you on your other sons, my brothers, I will not lay a hand, save only on Arjuna; but him I must fight to the end!' And then their battle! At Arjuna he aims his arrow, and would have slain him; but a defending god shakes the earth under his feet as he lets the arrow fly, and so it misses his enemy by a hairbreadth. Now the arrow was magical, though Karna knew it not; so it flew back into his hand and spoke to him: 'I was made to kill Arjuna; with my winged sharpness and your aim we are invincible: aim me once more.' But Karna threw it away, saying, 'I will have no advantage; I fight but in my own strength!' And so he took again another arrow. But this time the unfriendly god suddenly opened an earth-crack which swallowed Karna's chariot-wheel; he leapt down to lift it out, and as he stooped, Arjuna cut him down with his great sword; and so he fell, still defiant of his fate.

"This too," the passage continues, "was the hero I loved to identify with my own father—always in struggle for the uplift of the people, yet with so little success, such frequent failures, that to most he seemed a failure. All this, too, gave me a lower and lower idea of all ordinary worldly success—how small its so-called victories are!—and with this a higher and higher idea of conflict and defeat; and of the true success born of defeat. In such ways I have come to feel one with the highest spirit of my race; with every fibre thrilling with the emotion of the past. That is its noblest teaching—that the only real and spiritual advantage and victory is to fight fair, never to take crooked ways, but keep to the straight path, whatever be in the way!"

The experiments which fascinated the British Association seem merely to have confirmed Bose's earlier investigations and reports,—that plants have nervous, circulatory, locomotor and respiratory systems like those of animals, thus demonstrating one of the truths which Theosophists have enunciated in all ages. Many will feel confident that the Lodge must have helped him, whether he be aware of it or not. *The New York Times* reports his experiments at Oxford as follows:

"Placing the snapdragon [which he had plucked at random just before entering the lecture hall] in a tiny tray . . . he showed how his apparatus recorded, by a series of continuous lines, the action of the beating 'heart' of the plant, the lines being transcribed on a sensitized plate. Then, to prove that it was indeed a heart he had under observation, he moved the plant to another tray containing bromide. The plant immediately drooped and the 'writing' changed perceptibly. Then he moved it into a tray containing musk, which immediately revived it. He made further experiments with cobra poison and strychnine, obtaining even more startling results, which he declared proved

that the nervous reactions of plants are stimulated by certain drugs exactly as in the case of human beings.

"The hitherto unknown instrument revealed by Sir Jagadis today was designed by him for recording and measuring the rate of movement of sap or 'blood' in plants and studying how it is modified by the action of drugs which affect the circulation of the life force. When the circulation of the sap is stimulated by a drug, his recorder showed an upcurve, and when a depressant was used the struggle between the forces of life and death was clearly visible to the absorbed spectators. They saw the development of a crisis exactly as if the plant before their eyes were a sick human being fighting against death. Under the influence of one drug the record fell ever more rapidly; then, suddenly, under the influence of a stimulant, there was a curve upward, the plant seemed to be winning, and every spectator leaned forward in breathless excitement watching the plant's fight for life just as watchers around a bedside would take heart at the rally of a human patient. At last the stimulant won and the plant 'recovered,' to the delight of the watchers."

It is noteworthy that out of all the wisdom of the *Mahabharata*, Bose should select the idea of 'victory through defeat' as the most representative of its spirit. Is not the Way of the Cross practically the same thing? Could we have better proof of the underlying unity of all religions, when they are interpreted spiritually and not in their dead-letter sense?

X.

The earth-life is a dream rather than a reality. In this state, and previous to the discipline of education and the mystical initiation, the rational or intellectual element, which Paul denominates the spiritual, is asleep.—THOMAS TAYLOR.

ON THE SCREEN OF TIME

"THIS is the anniversary—August 30th—of General Ludlow's death," said the Ancient. "What a loss he was to the Movement! He was one of its greatest assets,—a brilliant mind, a noble purpose, a generous heart, a dauntless courage, and, in addition, one of the most intensely alive people I have ever met. If he were living to-day, he would be over eighty; but it is impossible to imagine him as 'old' except in years, and I often think of him as confronting some of our present-day problems with us, and of the immense help his wide experience and clear vision would be. He was a devoted and enthusiastic member of the Theosophical Society from very early days—a loyal friend always of Mr. Judge—and his immense personal charm, which made him welcome everywhere, enabled him to make Theosophy equally welcome. Always he talked about it—in the Courts of Europe and at State dinner parties, as freely as at Branch meetings—and because he felt it to be the best news in the world, it would have been impossible not to have listened with sympathy, though in those days the prejudice against it was intense. His personality reminded me of a thorough-bred race horse—alive in every nerve, but beautifully under control. How I wish he were still with us, for eyes to see, and ears to hear."

"You know the story about him during the Spanish war, I suppose?" the Philosopher questioned; and then, when no one answered in the affirmative: "It was at the investment of Santiago. General Ludlow was in command of a Brigade. His men, advancing, were digging a trench under fire. To encourage them, he sat on the edge of the half-dug trench, in the range of the Spanish guns, as well as a target for the Spanish snipers,—and read *Light on the Path* aloud to them, 'doughboys' and officers indifferently! For him the book was inspired; for him it was tremendous in meaning and power. He perhaps felt at the moment that they all understood it with him,—and perhaps, at that moment, they did ! In any case they knew what he was doing—their General: he was not taking shelter in the rear, where he had every right to be; he was risking his life to cheer them along, to uplift their spirits, to share with them his superiority to death. No wonder that his daughter treasures that copy of *Light on the Path !*"

"Was he wounded?" asked the Student.

"No," the Philosopher replied. "He was in the forefront of the fighting, and some said recklessly exposed himself; at El Caney nearly all his officers were killed,—but in that war he felt himself to be invulnerable, and he was not touched. He lived another three years, and although he did not die in outer battle as he hoped to do, he died with flags flying and soul erect, I can assure you !"

"His daughter told me," said the Ancient, "that she had been celebrating the anniversary of his death by writing down as many of his admonitions or rules as she could remember. With our meeting this afternoon in mind I promptly asked her if I could copy them; and here they are. Shall I read them?"

"Please do !" the Recorder exclaimed. So the Ancient read as follows:

"Always to be courteous and gracious, to everyone, but with reserve. Never forget your dignity.

"To speak always in a low and well modulated voice. (Loud talking he abhorred.) *Never interrupt.*

"Never be an eager talker, and above all be a good listener. (This last, he said, was a great charm in man or woman,—an irresistible charm in a woman.)

"To be careful in English and the choice and use of words, and in accent and pronunciation. Never to use slang, and to be careful even with colloquialisms.

"Never to listen to flattery, nor to pay too much attention to what anyone said—save a *very few.*

"Never to ask personal questions, and to use discretion in commenting on information given you.

"Never explain. A woman is lost if she explains herself !

"Never to give yourself right and left to people. To go extremely slow. To trust only after much testing. Violent intimacies are vulgar.

"When a friend is made, to be as true as steel; and to stand like a rock behind those who serve you.

"Your friendship and your service should be something worth winning—and hard to win.

"To set a high price on yourself, and then to make yourself worth the price.

"To be sufficient to yourself, if need be, and to have no companions rather than poor ones.

"Always to do what is right. Never mind the consequences: they will take care of themselves.

"A man is known by the company he keeps; he is also to be known by the enemies he makes. A man who has no enemies cannot amount to much. He stands for nothing. The evil and the low *should* hate and fear you, as you them. To be a good hater, otherwise you cannot be a true lover.

"To mind your own business, and to keep your opinions to yourself. It is not often that anybody wants them !

"To eliminate curiosity, which is extremely vulgar.

"If you ever hear anything about someone's else affairs, to forget it instantly.

"Never to tolerate anything unworthy in your presence: to make everyone feel that such things are impossible there.

"Always to be cheerful and encouraging; to give people hope and to stimulate them. The less cheerful you feel, the more cheerful you should be. Never to spare yourself, your time, your strength, or your money, in service of others. Never to talk about your troubles, or your aches and ails. To try to ignore them to yourself. When you are suffering too much to be able to hide it, to shut yourself up in your own room until you have mastered it.

"No matter how afraid you are, never to let on.

"No matter how hurt you are, never to let on.

"If you cannot begin by being courageous, you will end there, by keeping these two rules.

"To be afraid of nothing except dishonour: there is nothing else to be afraid of.

"Never to neglect a duty; never to shirk a responsibility; to do either is dishonourable.

"To defend your principles and your honour to the last drop of your blood. They are the only things in the world that count.

"To loathe a lie above all things—and liars. To be *incapable* of such yourself.

"Never to flinch under a threat, not even from life itself.

"To obey instantly, without question, those in authority. You owe it to yourself.

"Never to forget that you are a soldier's daughter.

"Never to forget that you are a Ludlow.

"To be true to the colours.

"*Noblesse oblige.*"

"How those rules bring back the General," exclaimed the Engineer. "At least," he added, "to those of us who knew him. Yet I wonder what others will make of them, and what picture of him they will conjure up. The old order passeth, and the new knoweth it not,—and, by so much, the new misses something of eternal truth."

The Engineer paused; then continued: "Yes, and something it cannot afford to miss. Do you know, I don't think the QUARTERLY is doing its duty there. It is the official organ of The Theosophical Society, purporting to promote 'the study of ancient and modern religions' and to 'demonstrate the importance of such study.' It opens its pages to Buddhism and Confucianism and every known brand of Christianity, and even deems it necessary to comment upon such absurdities as Mrs. Besant's self-deceptions and Krishnamurti; but never a word does it say of one of the most 'ancient and modern,' yes, and one of the finest, religions of them all—the *religion* that such a man as General Ludlow was to those who knew and loved him, and to the men who served under him—the religion which every real leader is to his followers. I do not know what was the supposed and professed religion of the Carthaginians who followed Hannibal over the Alps, or of the tribes that Genghis Khan

led from one end of Asia to the other, and I do not think it much matters, for I wager that for all practical purposes—and in that I include most spiritual purposes—it was Hannibal and Genghis Khan themselves."

"Easy, easy," inter ected the Philosopher. "If you wonder what kind of an impression those maxims of General Ludlow's will convey to present-day readers, what picture of him do you think you will give by likening him to Genghis Khan, and making him out 'a little tin god'?"

"'Little tin god'! What did I say which could suggest that? There was not an ounce of tin, nothing cheap or common, in the General's whole composition; he was all steel and gold, will and heart and soul. And there was not a moment in which you did not feel his bigness—his extension beyond your sight, so that he opened gateways through which you passed into the limitless region of eternal principles of truth and force. I did not say he was a 'god' to his friends; though I might have said that his enemies sometimes tried to make him out a devil. I said he was a *religion* to them, and a splendidly fine religion at that. Surely we do not need to begin at the beginning, and make clear the difference between a god and a religion. A god is an ultimate, an end, a full stop. When you make of anything a god, your worship goes to it and stops there. You have reached your end; there is nothing for you beyond. That is why, from the beginning of time, gods, idols, have been forbidden to men. They mean death, not life. 'Thou shalt have no other gods but me'—the one God that is for ever beyond, and gives life because he is for ever beyond, for ever drawing man's spirit on to limitless expansion and growth. But when you make of anything a 'religion' your love goes out to it, but does not stop in it. It goes on, through and beyond it, to that from which it flows. You *embrace* a religion—you do not embrace a god—and in embracing it you embrace its content, its indwelling, quickening spirit, and make it your own. A religion 'binds us back,' back of itself to the heights from which it descends; a god holds us fast to the point where we make contact with it. That is why Christ is a religion; why Christianity, so far as it is true, *is* Christ; to worship *him*, and not some false image of him, compels the worship of his 'Father'; to know him and love him is to know and love the Father; it is to partake in Christ's own adoration of the Father. And so I say it is, on its own plane and in its own degree, with every real leader of men and every true father of a child. He becomes, he must become, if he is to fulfil his function, a religion to his men or children, something which draws out their adoring love and loyalty to him, and through and beyond him to that by which he is himself inspired. I tell you that that is the oldest and deepest and most fundamental religion in the world—the foundation upon which every religion has been reared. Unless we understand it, we shall never understand Theosophy or Christianity or history, or the relation of the soul of man to the Eternal. Without it, discipleship is an empty word; and the incarnation of Masters, of the great Avatars, as meaningless as it would be purposeless. And where we can learn to understand it, is where it has come within our own experience,—in the lives of the real leaders and the

real parents whom we have known, and in the response they have evoked from our own hearts."

"Suppose," said the Philosopher, "that we stick to one thing at a time, and come back to the General's maxims."

"They were not maxims," retorted the Engineer. "If I know anything about the General, they were *rules*, orders, military orders,—the Rule of Life by which he lived and insisted that all belonging to him should live. 'Maxims' are copy-book phrases, pious platitudes. The General did not deal with phrases but with facts . . . The point is that if we permit ourselves to think of them merely as maxims, abstract counsels of perfection, instead of as practical, every-day rules of conduct, which were rigorously enforced, we degrade them to a level where they are scarcely worth discussing,—either for their bearing on the education of children, or for the light they cast upon their author's character and on those qualities which command the devotion and obedience of men, no less than of children. As I said, the General was not concerned with phrases, but with facts. A principle, for him, was not a theory nor an abstraction; it was a compelling law of action. If a thing was the right thing to be done, it was to *be* done. That was all there was to it. And I believe it was in large measure the very simplicity of his attitude here, which made him the leader that he was. It was as though the completeness of obedience which he himself rendered to his principles, so filled and flooded his will with them, that when that will was directed toward you, you felt it as a kind of cosmic force—a compulsion of necessity, which it never occurred to you could be resisted or denied. Something like this must, I think, be the secret of all true leadership, all real command. Its power must be gained by obedience. It cannot originate in the commander, but can only be transmitted by him, its authority and compulsion descending through him from a higher source."

"Are you trying to tell us," asked the Student, "that such precepts as these were ever actually enforced, as military orders are enforced upon troops?"

"Yes," the Engineer answered, "that is exactly what I am saying,—and I speak with such positiveness about it, because I knew the General and had some experience with another set of his 'precepts'—those he had laid down for the engineers in his drafting room. When I first went there I saw a number of signs on the walls, reminding me of the mottoes that used to be worked in worsted, and which one still sees, occasionally, in old-fashioned rooms in the country; only these were lettered on boards. They struck me as rather quaint, in an army post. Over my own table the legend read, 'A Place for Everything, and Everything in its Place' a copy-book maxim, if there ever was one. It did not seem a particularly novel sentiment, until, a day or two after I had started work, I found the General beside me, asking me what I thought it meant and why it had been put there. I did not tell him—as I would have anyone else, had I told the truth—that I had thought it a blend between a pious hope and a counsel of perfection. I do not think I told him anything at all. But I can remember still how hot my face felt, as I started

to clean up the litter on my table; and from that day on, I saw that sign in a new light. It had ceased to be a 'maxim,' and had become an order to be obeyed, a working rule; and, whether you believe it or not, I could never look at that deal board, with its black letters—and I *had* to look at it, day after day, nailed there before me—without meeting again that blaze from the General's eyes, and feeling behind it, not only the General himself, but the whole Engineer Corps, and the U. S. Army, and the entire military hierarchy, stretching back to the dawn of history and up to St. Michael and his angels !"

"Humph !" The Student appeared sceptical. "I wish I had that board. I could use it when we read proof together."

"I wish I had it myself," replied the Engineer. "I wish I had the General; and to me, perhaps, that board would be the next best thing. I am glad you spoke of proof, for it brings back to my mind one of the 'Letters to Students' which I have been reading in proof for this coming issue. It deals, explicitly, with impersonality, but it should go far toward setting in its true light what some people have called the 'austerity' of our Movement, and revealing the warmth of heart that lies behind it. I wish it were possible to do the same thing for these precepts, and for the man who laid them down. I wish it were possible to set that man forth before our readers, so that they might see him as he really was,—see how lovable he was, what tenderness lay within his austerity. But above all, I wish that it could be made clear that it was his very austerity, the very severity of the demands he made upon himself and others, which won such devotion and trust and loyalty. I suspect I am blundering into platitudinous truisms, but it is a fact, and a fact which General Ludlow's life and character exemplify, that we do not win men, or children, by making small demands upon them, but by making great demands, which we enable them to meet and to fulfil. I do not think I ever knew a man who had more personal charm than General Ludlow,—genial, courteous, witty, an easy and delightful talker, able and willing to meet you on any ground, nothing foreign to the catholicity of his interests, always cheerful (though within himself he had to fight black moods of depression), always encouraging, and, over and over again, drawing from you something a little better than you had known you had to give. Charm? The spell of it is upon me yet—as fresh and undimmed as though it were but yesterday, instead of twenty-five years ago. It does not seem possible that it is twenty-five years since he died, and it shows what a fraud and delusion time is. I can see so clearly that erect soldier's figure, the mobile face, with its full eyes which could change so suddenly their light, and flash where a moment before they had smiled, or be as tender as a woman's in their solicitude and love. I can hear the tones of his voice, and the fulness of his laughter. But I have known other men who had charm—while you were with them—but whom, when you left, you forgot. You did not forget the General. Nor was it by his charm that he forged the strongest ties which held you to him. It was by what he evoked in you by his principles and his will. It was when you

had worked with him, night and day, to the limit, and beyond the limit, of your own strength, but had been enabled somehow to go on because he went on and you *had* to follow. Or when, under rifle fire, you wanted to lie down and grovel in the mud, but somehow did not and could not, because he stood erect. You may have hated him for it at the moment; but, when it was all over, you were eternally grateful to him for having compelled and enabled you to play the man and not the craven. It was what lay beneath the surface in the General, the inner quality of the man, which held and drew you, and which made him—I repeat—a religion to some of us. It was his own unswerving loyalty to his principles, and his indomitable insistence that they, and they alone, should rule, cost what it might. Through him, you were led to what inspired him."

"I think you are right," the Historian commented, "and it would be of value in many ways could our members of to-day come to know more of the lives and characters of their predecessors in the Movement. But it would not be easy to sketch a true outline of such a many sided man as General Ludlow. You would have to fill it in with detail. The piling up of adjectives defeats itself, for the second only blurs the imprint of the first; and if, on the other hand, you attempted a series of separate and distinct pictures, stories of different incidents in his career, illustrative of different facets in his character, you would have to make clear the unity they did not of themselves reveal. The boy on Sherman's staff in his march to the sea, the Indian fighter with Custer, the Engineer surveying the Black Hills of the Dakotas, and lighting the waterways of the Great Lakes—risking his commission and his future in fighting his Department and Congress, that it might be done right and not wrong,—it is not hard to see there the same man who stood with the very few who held steady the heart and nucleus of the Society through the psychic maelstrom loosed from Chicago in 1898. It is easy enough to follow the same man through the Spanish war and to see him as the Military Governor of Havana, cleaning out yellow fever and restoring order and obedience to law through enforcing respect for American authority; calmly imprisoning the labour leaders who had threatened a strike he had forbidden, and suppressing seditious newspapers in utter disregard of the outcry it raised against him, even in the American press and on the floor of Congress,—obeying his own principle of never minding consequences if the right course were clear. But it would take another chapter to deal with the author of the letters on Theosophy in the *Detroit Free Press*, or to picture him scouring Staten Island on a bicycle, when he had his headquarters there, to find and gather together scattered students of Theosophy, who could meet as a Branch, in his home. It would not be at all clear at first sight, I suspect, why he asked his Aides to learn Wordsworth's 'Happy Warrior,' as a preparation for their service with him, when he was assigned to report upon the military Staff organizations of Europe."

"I am not so sure of that," the Philosopher dissented. "It seems to me the unity is plain enough."

"Plain in the life of the man, and to those who knew him, but not readily made plain in a paragraph or two of the *Screen*."

"It should be clear in any case," said the Philosopher, "that a common obedience is the only thing that can hold men together in a common path and so make companionship possible to them. Without it they must wander apart and far afield. It is very simple, but it is often overlooked. Have you ever meditated on those words of the Master Christ? 'Ye are my friends, if ye do whatsoever I command you.' At first it seems a strange way to define friendship, and many a man, I believe, has read into it a limitation upon the possibility of friendship with what is divine. But we can read it differently, and I think more truly, as expressive of that Master's craving that those whom he loved, and for whom he was laying down his life on the morrow, should become in fact his friends,—that they should companion him,—and so he points out to them the way, the only way, that this can be done. Read thus, it becomes profoundly simple. He was not holding them at arms' length, as inferiors; he was pleading with them to walk with him as a companion and an equal. It is true that the obedience asked of us is to our Master's commands; but these commands are those which he himself obeys; and therefore obedience to him is the way to union, and to communion, with him,—to communion as between friends. It is as though he were telling us the path that he will travel, so that we may join him on it. We cannot divert him from that path—it is the very essence of his being—but we can find and join him there whenever we will, and he pleads with us that we should. It must be the same on its own plane, it seems to me, with a father and a child. Obedience—though in the child it be obedience to the father—is something which, as the precepts of General Ludlow remind us, each 'owes to himself,' and therefore, once learned and become habitual, it disappears from the parental relation, save as something in which father and child share alike and which holds them together. It has become transferred in the child, to where it is rendered by the father, and they can thereafter walk together in a common path, guided by the same guide from within. In all essentials, I agree with the Engineer, though instead of saying that we cannot understand discipleship until we understand the relation that should exist between parent and child, I think I should reverse it and say that we cannot understand the parental relation until we understand discipleship."

"I shall not quarrel with you over that," said the Engineer. "We can never understand anything truly until we see it in the light of discipleship, and with the Master's eyes. But surely all right human relationships must reflect some aspect of discipleship, and be intended to aid us to understand better what discipleship involves. And therefore I still think that my first notion was a true one, and that the best key we have to the understanding of any religion lies in understanding the religion which a parent should be to a child and which he never can be if he be not himself the child of something greater than himself. This is what General Ludlow was. He was a child of

the Corps, of the Order, a son of the age-old tradition that is the birthright of the warrior caste."

We drifted to a consideration of the eternal question, What is wrong with the world? It did not take long to realize that it is impossible to generalize fruitfully, because of the differences between races and their stages of development; so we agreed to confine ourselves to the so-called Christian peoples. At once the Philosopher declared: "The greatest need of the Christian world at the present time is a better understanding of the Christian Master."

"The churches," he went on, "by over-emphasizing Christ's divinity, have exiled him from human life. They have so misinterpreted everything he said and did, as recorded in the New Testament; they have so effeminized his manhood, that if anyone were to try to imitate their picture of him, or were to base conduct upon their perversion of his precepts, the result would be disastrous, whether in business or in statesmanship. Have not many of them turned him into a Pacifist ! Instead of being accepted as a guide in practical affairs, it is taken for granted, even by men who are religiously inclined, that it would be hopeless to try to follow him in such matters; that it would be dangerous to 'confuse' the spiritual with the real, and that, while he undoubtedly is ruler of 'the world to come,' the affairs of this world must be settled on a basis of common-sense, and not 'idealistically.' In other words, the churches have convinced nearly everyone that Christ does not represent common-sense, but idealism, and that idealism, though doubtless very 'beautiful' (like certain hymns and other kinds of poetry), is far removed from common-sense.

"A conversation in the 'smoker' of a Pullman car, which I heard years ago, told the whole story. Most of the occupants were 'drummers'; one was a clergyman from some western city. Perhaps to show that he was 'a good mixer,' perhaps to parade his own cleverness, and possibly, in part, from the habit of 'boosting' his home town, he 'matched' some story with the statement that he had bought a house for ten thousand dollars and had sold it for fifteen within forty-eight hours. A contentious individual in the corner thereupon asked him if he thought Christ would have approved, seeing that Christ had told people to sell all that they had and to give the proceeds to the poor. The clergyman had not been looking for theological argument, but for admiration and mild envy; so he replied, lamely enough, that there is a difference between what is necessary for salvation on the one hand, and counsels of perfection on the other. Christ, he added, did not lay down rules for business, clearly stating that 'his Kingdom was not of this world'; Christ was concerned with spiritual matters only; he, the clergyman, had not cheated anyone, because the man who bought the house had known exactly what it had cost. The contentious person, with a mind as vague as the clergyman's about the rights and wrongs of the matter, and evidently lacking a text to hurl at his opponent's, did not know how to carry on the discussion, and therefore merely snorted; whereupon a good-natured person, disliking the

sultry atmosphere, tactfully rushed in with a question about the train's next stopping place; and that was the end of it. What a revelation, though, of how such problems are often discussed and 'settled'!"

"I think I know what you mean," said the Student. "I have a book, by Blosius, on the religious life—a book which I really value. It contains rules and meditations and prayers. One of the prayers, admirable in all other respects, begins, 'Jesu most sweet.' Now I can imagine a very little girl calling her father, 'Sweet Papa.' It would be dear and sweet of her to do it, and it would touch any man's heart, because he would see the reflection, or projection, of his child's sweetness, as well as an appreciation of his love for her. I think also that there are women who can properly be described as 'sweet'—very old women among them. But a sweet man ! No thank you !"

"On the plane of the mind you are undoubtedly right," the Ancient commented, "and I agree that it is likely to be misleading to use such a term of a Master; but we should not condemn Blosius on that account: he wrote from actual experience. We find what we seek. Further, a Master's nature being universal, the disciple is shown that which meets his own need. . . . I am not arguing against your point, but I should like to qualify it; for in my humble opinion, whatever sweetness there be in a child—or in an old woman—is a reflection of the divine sweetness which a Master embodies. The trouble is that people associate sweetness with softness, not realizing that, if the quality be perfect, it must necessarily co-exist with other qualities—such as sternness—which are very rarely found side by side in ordinary human nature."

"I confess," said the Historian, "that I am still more or less hypnotized by habitual interpretations of that Master's words. I find it immensely difficult to consider them on their own merits, so to speak,—that is to say, apart from the impressions left by sermons heard in childhood, left by religious books, and by the centuries of pious thinking which seems to adhere to the text. Only the other day an old student of Theosophy brought this home to me by speaking of Christ's evident exasperation with his disciples, citing the incident recorded by Mark in his eighth chapter. The Master had been questioned by the Pharisees, and 'he sighed deeply in his spirit.' Then it goes on: 'Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?' The moment exasperation was mentioned, I could see it in his words: those poor men were so inconceivably stupid, so materialistic, so dense, that they must often have driven him nearly to distraction,—loving them as he did. Yet I have heard or read those words hundreds of times, and, so far as I can make out, the only impression they made on me was one

of general sadness and grief—part of the cloud of sadness which knowledge of his doom leaves over every incident in the Gospels. I realize that in my mental picture of the marriage at Cana of Galilee, the Master appears with a long, sad face. When I stop to tell myself that, apart from other considerations, it would have been bad manners, on such an occasion, to present that appearance, I try to correct my picture,—but for the life of me I cannot. I can see him, imaginatively, smiling at me *now*, amused by my efforts to make him 'look pleasant' *then!* Isaiah's 'man of sorrows and acquainted with grief' has so dominated my impression of him, that my natural, as distinguished from my cultivated feeling about him, is that it would be irreverent to think of him except as sad!"

"Unless I'm much mistaken," the Student commented, "you'll find most people rather shocked by the idea that he could be exasperated. What is worse, if they were to believe it, I'm afraid they would use it as an excuse for their own exasperation, because they would miss your point that his feeling, like every other feeling he ever had, would have sprung from love. It is very evident, for instance, that his intense hatred of the Pharisees sprang from love of those whom they injured and love of the ideal which the Pharisees ought to have exemplified. Sensitive and highly organized as he must have been, his courage could not have been due to lack of imagination, or to the intoxication of some passing emotion, as it so often is among men. Nor could it have been the result of a stern sense of duty, which holds many a man in place when he wants to run and which pushes him forward when he wants to stand still, but which never yet led a man to say, 'With desire I have desired to eat this passover with you before I suffer.' No; in him, love was stronger than fear, and love was the source of his courage,—a truly superb courage. That quiet statement: 'Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him'! He knew these things were coming, yet 'he stedfastly set his face to go to Jerusalem. It was not to death only, or to torment only, but to insult and outrage and ignominy, with those who loved him, heart-broken, desperate, crushed. It is one thing to accept suffering for oneself; it is another thing to accept it for others. And that, I think, is the most amazing aspect of his courage: his ability *not* to save those whom he loves from suffering, and, instead, to cling to their real though submerged desire, even when they cry to him piteously,—O my Father, let this cup pass from me! He does, of course, as his Father did to him: he obeys the appeal of the soul rather than that of the personality; but at that point his courage becomes super-human. I have so often thought of Joan of Arc in that connection; how she trusted him to the last to save her; how he must have longed to do so; what it must have cost him to hold fast to her real desire, to their original plan, in face of that dreadful death and the torment which preceded it, and in face of the risk that she, in her personality, would lose her faith in

him and in herself when she realized at last that she was doomed. It is almost too much; it makes one sick to think of it. Yet, if one would understand anything of his courage and his marvellous self-control—both springing from the greatness of his love—it seems to me that one must include such considerations in one's picture."

"I suppose that many people would think it wrong to speak of him as ironica," said the Philosopher; "yet I venture to doubt if there be another such master of irony in the whole world's literature,—unless it were Buddha. Think of that reply to the Pharisees who had said, 'This man receiveth sinners, and eateth with them': 'I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance'! Did his disciples laugh? Not a bit of it. I feel confident that they sat there, as solemn as owls, wondering what he meant."

"Once more," the Historian volunteered, "I confess that the passage you quote never struck me as ironical—and clearly it was ironical to the point of being withering—until after I had studied Theosophy. I used to accept it as a statement of spiritual law, flat and colourless, sad but true,—a grey detail in the grey landscape of the Gospels. The truth is, doubtless, that I never thought about it, one way or the other. They were words which I had heard from infancy. As a small boy at school, I had heard them read, over and over again, on Sundays, while I played spelicans behind the shelter of an old, tall pew in our Parish Church. Then, they meant nothing; later, they meant something,—but so little that it was not worth talking about. They had a religious atmosphere, which fitted in well enough with other religious things, such as death and confirmation; but that there was anything human in them, or that there could be such a thing as a smile between the covers of the Bible, never entered my head. Christ was God, and when I ceased to believe in him as God, he ceased to exist. It was juvenile and irrational; but I believe that the world as a whole is juvenile and irrational, and that is why I drag myself into the discussion. The Philosopher said that the world has mistaken ideas. I say that the world has no ideas. We imagine that we have prejudices to overcome,—and sometimes they do undoubtedly exist; but in the vast majority of cases, especially in this country, people have outgrown their beliefs and have none, so that we are confronted with virgin soil."

"But hundreds of thousands of people go to church regularly!"

"I know they do; but many of them do so partly from habit, partly for the sake of appearances, partly to criticize the sermon and the service, and some from a sincere longing to find 'food for their souls, comfort for their hearts, satisfaction for their minds.' I do not deny that there are multitudes who are entirely satisfied and entirely set, whose ideas are erroneous, as the Philosopher has said; but I believe that the people with no ideas at all, by far outnumber them. Therefore I am in favour of trying to pass on the light that Theosophy throws upon the character and nature of Masters, and of the

Master Christ in particular. In other words, I agree with the Philosopher's main contention."

"One of the characteristics of that Master, shared, doubtless, by all Masters, I should find it exceedingly difficult to illustrate from the New Testament," the Ancient suddenly interjected. "At this moment I cannot think of a single passage or incident. I refer to his over-whelming gratitude for the smallest service, and to his amazing recognition of what might be called a debt of honour. Everyone who knows anything about him at all, must realize that he simply never forgets; that he will seek opportunity after opportunity to pay and to repay; that he has the finest, keenest sense of obligation, and that, in his generosity, he will find virtue and sacrifice in acts which we often know to have sprung in part from self-interest. Reference has already been made this afternoon to *Noblesse oblige* as a 'rule of life,' but it is in the Lodge only that perfect nobility exists, as the source and inspiration of whatever nobility we see around us; and the nobility of Masters, looked at from a slightly different angle, is seen to be humility—an almost unbelievable humility, a mere glimpse of which, lays the soul prostrate in adoration. The most marvellous thing in all this universe, I verily believe."

"The passage that occurs to me, not as illustrating but as stating your point," remarked the Historian, "is the last verse in the tenth chapter of Matthew: 'And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.' It seems to imply that there can be no limit to their gratitude for the least service rendered, not only to them, but to anyone who even remotely represents their Cause."

"Well," said the Ancient, as our meeting showed signs of breaking up, "our talk this afternoon has followed a natural sequence. We began by speaking of a man whose life in so many ways was a great and good example; we conclude by speaking of the Lodge, from which all greatness and all goodness flow. The visible is an intimation of the invisible. The strong and devoted love of a father or loyal friend, is a hint, as it were, of the far stronger and infinitely more devoted love of that heart in which the spirit of the Lodge —the Logos—manifests. Follow the visible back to its source, in imagination and feeling, and you will find your Master where you stand. The perfume of a rose should carry you to him,—unless you choose to see it as complete in itself, as an end in itself, instead of as the bottom of a trail dropped from heaven, and as an invitation to follow it back to the life from which it sprang. There, and there only, abides our peace. How strange that we permit this shadow-world to fill our brains with fever !"

LETTERS TO STUDENTS

December 2nd, 1906.

DEAR ———

Yours is one of the names with which I have been familiar for several years as a member of the T. S., and I have frequently sent you papers and letters, but never anything of an unofficial character. I, however, am a believer in correspondence as the next best thing to meeting and talking, and as that last seems to be out of the question, you must pardon me if I try to cover the ground as well as possible in this way.

We watch you in —— with great interest and great expectations, for you are alive, and that is more than we can say of all the members we have. You are constantly doing things, or trying to do things, and even when not entirely successful, the effort made always counts where it is important that it should count: on the inner planes, where all we do and say and think is watched with a solicitude of which we know very little.

Some day you will hit just the kind of thing that —— needs, and then it will be easier. To put it differently and more accurately, some day you will hit upon the best method of giving —— what it needs, for what it needs is clear enough. All places are alike in this; they need to have the truths of the Inner Life explained to them. They need to be shown that these truths are living, vital things which apply to our daily life, and the only way in which we can bring this home to people successfully, is to live that life ourselves, and to teach them by example. In that way we have an unlimited field open to us, and one which no amount of opposition can lessen or curtail. Nor do the circumstances of our lives, no matter how onerous they may be, prevent our working in this way to an almost unlimited extent. Practically all that St. Francis and many another saint did to found their great works and reputations, was to live the life. It was the force of their personal example which gained them their adherents and many followers.

This is a very comforting thought to me, in these days when outer organized work is so difficult, and seems to meet with so little success, and I dwell on it a good deal. I think it is a healthy thought, for it is apt to furnish the kind of spur we all need to keep us up to the mark. It is certainly a wonderful idea,—that if we were good enough and pure enough and consistent enough, there is no reason why we should not have such a great effect on the community in which we live, that five hundred years after we die people would still find inspiration in the contemplation of our lives. And if we fully fulfilled our obligations I believe such a result would inevitably follow.

With kindest regards to —— and ——, I am,

Sincerely,

C. A. GRISCOM.

May, 1908.

DEAR ———

How are you getting along, you and your two good friends? We like to hear from you occasionally, and it has been some time since any of us had a letter.

* * * * * * *

My mind has been running recently on getting into, and out of, ruts. We all have a tendency to establish a routine for ourselves, which, when it was established, may have been about all we were capable of carrying out, and we go on and on in this routine, satisfied with ourselves and thinking we are doing splendidly. Some day we awake to the fact that we have not accomplished half as much as we ought to have accomplished, and we feel that we have fallen behind in the procession. And we have. Constant renewal of our endeavours is the price of victory in occultism. We must never be satisfied with ourselves.

But the question is: granted that we have fallen into a rut, how to get out again? I think it is by sacrifice. Only by sacrifice can we attain the force which we need to raise ourselves. Sacrifice is the food which nourishes the spirit; sacrifice of the personality in some form or other. And it can be such a little thing! We can sacrifice our ease and make ourselves sit up straight, or do some simple thing like that. It is wonderful what is gained by it. Not only do we train our will and our attention, but it is an excellent training in the Recollection which is a prelude to perpetual Meditation.

All this does not mean that I think you or your friends are in a rut. I do not, but it is an almost universal tendency, and it is perhaps a phase of our life which you may not have watched with all the attention which it deserves.

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With kindest regards to the others,

Sincerely,

C. A. GRISCOM.

October 25th, 1908.

DEAR ———

I believe you are an optimist; and it is a great gift! so cultivate it. An occultist has to be an optimist, for he spends his entire existence trying to help people who do not want to be helped; driving them reluctantly into Heaven, as one put it not so long ago. The opportunities for discouragement are almost as infinite as the number of people, for nearly everyone selects some new and original reason why he will not be good. So you do not know how encouraging it is to get a bright and cheerful letter, a letter which feels bright and cheerful as well as reading so.

We get good accounts of your work, and I hope it will continue to be as great a success as that which you have previously produced. It is good

work. You can have no idea of how good a work it really is; for it leaves your hands and is taken in charge by the Great Law, and can, and probably does produce remarkable effects, if we could but follow all its ramifications.

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It is not often that we can trace the influence of what we do and say, but when we can, it makes us shudder at the responsibility which we, who know a little more than other people, continually bear.

I read with interest what you say about the law of rhythm and the aid it is to you. Sooner or later we all find some expression of truth which appeals most to our nature, which contains and explains the law of life to us. We must be careful, first, not to imagine, because it helps us, that it will be an equal help and revelation to others; and second, we must not allow it to absorb us to the exclusion of other ways of following the Path.

Remember what *Light on the Path* says: "The Way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour," etc. "All steps are necessary to make up the ladder." Our development must be an all-round development. We must not omit even the development of our sense of proportion, our common sense. I am a great believer in common sense.

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With kind regards,

Sincerely

C. A. GRISCOM.

February, 1909.

DEAR ———

Some time ago I had the pleasure of receiving a charming letter from —— which was brought forth by a letter I wrote her. I have really no excuse for writing you save the desire to hear from you, and because I believe that, as we are unfortunately prevented by circumstances from meeting, the next best way of making closer the tie which binds us all together is by letter-writing. So I spend a large part of my leisure time in writing to our members all over the world, conscious that it is the fact of the letter, and not what I say, which does good.

We here in New York know you much better than you think. We also talk and think about you more than you know. There is a side of our Movement about which many people are entirely ignorant, and about which very little is said for fear of its degenerating into gush and sentimentality,—a warm, living, personal side, which is very real, and plays an important part in the actual development of each one of us. There is nothing more misunderstood than impersonality. It is not a cold and vague abstraction, eliminating all feeling and warmth, as so many take it to be. It is not a negative thing, a killing out of our affections, a trampling on our natural and spontaneous feelings. On the contrary, it is essentially positive and virile. Emphasis has

to be placed on its negative side at first, because we must rise above the limitations and selfishness of our humanity, above sentimentality, above ignoble expressions of divine things. But once above this lower plane, there is nothing cold or harsh or impersonal in the feelings which we must have for our Teacher, and for the other pupils of that Teacher. Nothing can be more tender and gentle and affectionate than these relations when properly expressed.

I think at times we overlook this warm and sympathetic side of our Movement. Unless we go deep into our own hearts, we, at times, find the work cold and our fellow-students unresponsive, because we are used to the effusiveness of the ordinary human relations; but I feel sure that there is a limitless reservoir of affection and sympathy which we may all reach and be aided by, if only we go about it in the right way. It is a side of our natures which will bear cultivation, for it is a power for good and an aid to helpfulness than which I know of nothing stronger or greater. But we must be sane about it as about everything else, and avoid all the extravagances which may be attached to everything under the sun. I believe that this "going out to others" attitude, this positive sympathy and desire to help, this affection and warmth, is a very real force which the Master can and does use in his work in ways of which we never dream.

Please give my kindest and warmest regards to —— and ——.

Very sincerely yours,

C. A. GRISCOM.

May 5th, 1909.

DEAR ———

I was exceedingly glad to receive your letter of the 28th of April, although I am not glad to hear of the bad time you have been having. Do not let the promise to write for the QUARTERLY worry you. We shall be pleased to have the article, but the last thing I ever want the magazine to do is to add to anyone's burdens. Forget the promise until you are able to fulfil it.

May I deliver a little homily on things in general which seems to be more or less called out by your letter? Of course, as you yourself say, it is rank nonsense to say to oneself that we shall wait until conditions are more propitious before we really try to live the life. We shall never have more propitious conditions; our present conditions must be exactly those which we need, to draw forth the effort our nature requires for its development. The trouble is that we do not accept those conditions simply, but we add the burdens of to-morrow and next week and next year to those which we must bear to-day. This is the real secret of proper living,—we always have strength enough for the pain and trouble of to-day, but we often do not have strength enough for the troubles of to-morrow added to those of to-day. It is this confusion which leads to most of our breaking-down, and it is this confusion which leads to complaint and to bitterness. Not that I mean to imply that you show either, for you are, on the contrary, one of the most delightfully

cheerful persons I know. (This last sentence sounds absurd in view of the fact that, from one point of view, I have never had the pleasure of your acquaintance; but you know what I mean). You speak in your letter of being in arrears with all kinds of work. Very well, be in arrears, if that is necessary, and do not let the fact trouble you. You have still an unpaid loan. Very well, you are doing your best to repay it, you know that you will repay it when able, therefore don't worry or think about it. Put it out of your mind. Nothing you can do which you are not already doing will hasten the repayment, therefore you are not neglecting any duty by refusing to think about it or worry about it. The same thing applies to all other troubles and worries. Let the future take care of itself. It can; and we cannot take care of it. Live simply from day to day, or, better still, from hour to hour. Even physical pain is helped by this treatment. We can usually get along for the moment, but what weighs us down is the fear that we may also have the pain to-morrow and the next day. We do not know. We may be dead; but, if alive and still suffering, then with the pain will come the strength to endure it. The Master cannot, or will not, save us from the pain, but he can, and will, keep it from dulling our sensibilities, if we will let him. It is in this wise, naturally, that we prevent our condition from interfering with our inner life; that we can live that inner life in spite of conditions, whatever they may be.

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That is the great appeal of Theosophy; it strikes at the root of all, instead of at some particular evil.

With kindest regards and wishes,
I am, sincerely,
C. A. GRISCOM.

Knowledge is the Treasure, but Judgment the Treasurer of a wise man.
—W. PENN.

REVIEWS

The Heart of Aryavarta, by the Earl of Ronaldshay. Houghton Mifflin Company, Boston and New York, 1925; price $5.

The best standard of comparison for this exceptionally valuable book is the work of Fielding Hall, in his two volumes, *The Soul of a People*, and *The Inward Light*. Like these two books, it is distinguished by intuition and sincerity, by richness of feeling and warmth of colour, and by a lucid and attractive style. But Lord Ronaldshay has painted on a larger canvas and in a broader sweep; as Aide-de-camp to the Governor General of India, and later as Governor of Bengal, he had better opportunities to examine his complex and many-sided subject; and, sharing the keen and penetrating feeling which makes Fielding Hall's work so valuable, he has supplemented it with a force of pure intellect which gives his work an admirable quality of balance.

This is the last of a series of three volumes, its predecessors being *India: A Bird's-eye View*, and *Lands of the Thunderbolt*. And yet, though this book closes the series, its most distinctive part logically antecedes the other two, since it is an effort, at once intellectual and intuitive, to enter into and understand the soul of India, that ancient essence which formed and moulded India in the beginning, that quality which makes India more interesting and important to mankind than, let us say, an equal area of Siberia or Brazil.

In studying the soul of India, Lord Ronaldshay has not shirked hard labour. He has carefully read the *Bhagavad Gita* and has written a very attractive chapter on the qualities and limitations of that great scripture, as he sees them. He has done much more, he has plunged deep into the Vedanta philosophy, beginning with the *Brahma Sutras* of Badarayana and then ploughing through the many hundred pages of the immense Commentary on the Sutras, which is attributed to Shankara Acharya. And he draws an illuminating contrast between the letter of the Vedanta and the spirit, between the head doctrine and the heart doctrine. And, to make the subject more complete, he compares the strict monism of Shankara with the modified monism of Ramanuja. As the fruit of all this hard intellectual toil, Lord Ronaldshay gains a clear and intuitive grasp of a part at least of the soul of India, and a corresponding sense of its value to humanity.

With real insight and enthusiasm Lord Ronaldshay has studied the intellectual and emotional sides of the Vedanta; perhaps, now that his official work in India is completed, he may be drawn by his sympathy with the life of India to study the third side, the spiritual, as it is in part revealed in the great Upanishads and in the teaching of the Buddha. As we understand it, the essence of this spiritual teaching is this: illumination is to be gained not alone by keen intellectual insight, nor by devotion alone, but rather by something larger and deeper, which includes these and transcends them; namely, by spiritual growth which begins by making man immortal and ends, if it can be said to end, by making him omniscient. This spiritual increase of stature and power is made manifest in a series of finer and finer vestures, two of which are called by St. Paul the "psychical body" and the "spiritual body"; they are described more at length in the *Mandukya Upanishad*, with at least some hint of the states of consciousness and the transcendental powers which are the heritage of the soul, as it is clothed in each successive vesture; the teaching of the Buddha, as a practical way of life, reveals the same succession of vestures and the same expanded consciousness and power.

The thorough-going study of the Vedanta is not the main purpose of this book. That purpose is an effort to penetrate the meaning of modern India and to interpret the characters of the Indian leaders who have strongly influenced that life. There are full length portraits of many of these leaders, especially those who belong to Bengal, and they are all drawn with warm sympathy and a very generous intellectual appreciation. The thought of administrative India, so far as Lord Ronaldshay represents it, has travelled far since the cocksure, contemptuous days of Macaulay, ninety years ago.

There is also a methodical analysis of the present extension of local self-government to India, with a sympathetic and humorous insight into possible limitations of the honest, matter-of-fact British mind, in dealing with a problem and a people in some ways so remote. Peculiarly interesting is the analysis of the Constitution recently evolved by the orthodox Brahman state of Mysore. In that Constitution, two things stand out: the affirmation of kingship as an eternal principle; and the fact that, in the Mysore Assembly, provision is made for a representative to defend the rights of dumb animals. C. J.

Dialogues in Limbo, by George Santayana; Charles Scribner's Sons, 1925; price, $3.00.

Mr. Santayana, though formerly a professional philosopher, has never lost his native endowment of urbanity and humanism and humour. In the present volume these excellent qualities find ample expression. He has imagined the visitation of a "Stranger still living on Earth" to that dim underworld where in Dante's vision the noble Pagans hold converse. It is never clear whether Mr. Santayana is himself the Stranger, nor for the purpose at hand does it matter. One may agree or disagree with what is said; the significant fact is that the book leaves the reader in the possession of many pertinent reflections. Above all, it is rich in unanswered questions.

We quote at random from three of the dialogues, as the best way of conveying some of their charm and appropriateness.

Democritus speaks: "What would you ask of philosophy? To feed you on sweets and lull you in your errors in the hope that death may overtake you before you understand anything? Ah, wisdom is sharper than death and only the brave can love her. When in the thick of passion the veil suddenly falls, it leaves us bereft of all we thought ours, . . . walking dead among the living, not knowing what we seem to know, not loving what we seem to love, but already translated into an invisible paradise where none of these things are, but one only companion, smiling and silent, who by day and night stands beside us and shakes his head gently, bidding us say Nay, nay, to all our madness" (p. 57).

Avicenna says: "When they tell you that Allah made the world, and that its life and love are an emanation from him, and that quitting this life you may still live more joyfully elsewhere, they speak in inevitable parables; for in truth it is the pulse of nature that creates the spirit and chooses a few thoughts . . . and a few perfections . . . to which it shall aspire; and the special harmony which this vast instrument, the revolving world, makes as it spins is the joy and the life of God. Dishonour not then the transitive virtue within you, be it feeble or great; for it is a portion of that yearning which fills the world with thought and with deity, as with a hum of bees" (p. 192).

The Stranger tells Socrates of Christ: "The images and passions which bring illusion to others, although he felt them, brought no illusion to him. He had enough sympathy with blind life to understand it, to forgive it, to heal its wounds, to cover its shames, and even to foster it when innocent; yet that very understanding compelled him to renounce it all in his heart, continually draining his chalice to the dregs, and foreknowing the solitude of the cross. Thus the indwelling deity entirely transfigured without shattering his humanity, and the flame of love in him, though it rose and fell humanly as the miseries or the beauties of the world passed before his eyes, yet never had the least taint in it of impurity, moodiness or favour . . . The assurance of this divine love . . . became to many the only warrant of their worth, and lent them courage not wholly to despise themselves, but to seek and to cleanse the pure pearl in their dung-hill, on which his own eye rested, and not without reason to call him the saviour of their souls" (p. 146). S. L.

The Mystics of the Church, by Evelyn Underhill; published in "The Living Church" Series by James Clarke & Co., London, 1926; price, $1.50.

Miss Underhill has the rare gift of creating interest in a subject ordinarily considered by laymen as fantastic and unprofitable. Her books, all of which were recommended by the QUARTERLY in its July issue for summer reading, have reached a wide audience, and have induced a new understanding of mysticism and respect for mystics. Many of her readers feel under obligations not easy to calculate, for directing their thoughts and stimulating their interest, amongst whom the present writer—now venturing a review of her works for the fifth time—most gratefully places himself. Her art lies in adding to prolonged study and brilliant gifts of exposition, those farther reaches of insight which are only the fruit of a sympathetic understanding. Miss Underhill, if we may say so, is not a mystic, but her keen intellectual appreciation of what the mystics have written and experienced, seems to have brought her to the very border-land. The detached philosophical analysis of her first big volume, *Mysticism* (which undoubtedly served, and still serves, its purpose), has gradually been giving way to a warmer tone. We no longer find so much emphasis on "a passion for the Absolute," or that "mysticism is the art of union with Reality" (*Practical Mysticism*, a subsequent volume, p. 162)—spelt with capital letters. We no longer find locutions with Christ or with other members of the spiritual order, deprecated, or explained away in terms of modern psychology as complexes in the individual's own head. On the contrary, we find, first, that mysticism and mystical experience is the logical climax to a full development of our actual, existing faculties; next, we learn that a study of the Mystics of the Church involves "personal religion in its most intense form" (p. 5) because "mysticism represents the very soul of religion" (p. 10). Then we are advised to respect the tremendous consensus of testimony to mystical experience and the mystic's adventure or quest. "So long as we regard them as spiritual freaks, practising some intense and esoteric sort of religion opposed to what is sometimes called 'practical Christianity,' they will remain foreign to us; and we shall miss our share of that life and light, that special knowledge of God and of the soul's relation to Him, which it is their first business to bring to the world" (p. 14). Finally we are told that there are two types of mystic experience, and that "though not peculiar to Christianity," mystic experience "has taken within the Christian Church a special form which is not found elsewhere. There are, of course, two distinct but complementary currents in Christian feeling and worship. One is directed towards God, the Eternal and Infinite Spirit; the other towards His incarnate revelation in Jesus Christ. . . . Within that consciousness of God as the eternal and abiding Reality, which is perhaps *the* mystic sense, this type of religious experience apprehends the intimate presence here and now of a personal Love, identified by them with the Risen and Exalted Christ, and accepted as Master, Companion, and Helper of the soul.

"Christianity is unique among the world's great religions in this: that its Founder is to His closest followers not merely a prophet, pattern of conduct, or Divine figure revealed in the historic past, but the object here and now of an experienced communion of the most vivid kind. Christians claim that this communion has continued unimpaired for nineteen hundred years, and is the true source of the Church's undying energy. Those persons who have—in continuous succession since the first Easter—most vividly experienced this, have been the means of making the Church's loyalty to her Master a living thing. These people are properly to be called mystics." (pp. 22–3–4.)

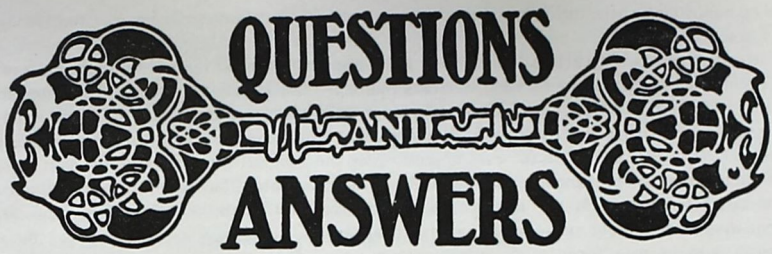
We have here no apologies, no reluctance to accept the testimony of mystics on its face value, no ingenious psychologic theories to explain away the inconvenient fact of an *individualized* spiritual Order as opposed to a vague Absolute or all-permeating Reality. Historically, we are told, the two ordinary types of experience derive "the first through St. Augustine from Greek, the second through St. Paul from New Testament, sources. Psychologically they represent in their extreme forms the complementary reactions of two different types of mind to the grace of God." But, she continues in a notable passage, "the greatest and most truly characteristic of the Christian mystics, from St. Paul onwards . . . embrace in

their span *both* these aspects of man's fullest and deepest communion with Creative Love" (p. 25; italics ours).

Readers of the QUARTERLY will surely be reminded of certain expositions in "Notes and Comments" some years ago, of the efforts made by the Lodge, first through Greece (which failed), and then through Palestine, to prepare for the Incarnation of the Master Christ, whose special gift it was to bring a Divine Heart—a new reinforcement of Buddhi—into the world. It is of the greatest interest to study how the significant and distinctive contributions of each "line" of preparation, the intellectual and speculative Greek and the devotional and bigoted Hebraic, gradually became fused in Christian thought and experience during the centuries immediately subsequent to the Incarnation. This may be done in its "most intense" and spiritual form, in the lives and writings of the great mystics of that early period; and with these two streams ultimately blended, or collaborating, in types of Christian mystics, the reader can trace, with Miss Underhill's biographic sketches and commentaries as material, the contribution of successive mystics as the centuries unfolded—each individual reflecting one or another aspect of that Divine Heart with whom he or she was enabled to commune. From St. Paul, to whom is devoted a brilliant chapter, and from whose writings we are told "Almost the whole science of the inner life could be deduced" (p. 49), to "Modern Mystics" (Chap. XII) such as Borsi (died 1915), Charles De Foucauld (died 1916) and Lucie Christine (died 1908), a marvellously interesting panorama is unfolded, revealing effort after effort made by the Lodge, either through partly conscious agents, or willing if unconscious servants, to correct abuses in the Church, reinforce or redirect stumbling endeavours, and make new and inviting appeals to the inner life. We see and can study in the lives of the great mystics, *practical* aspirants to Chelaship,—who, sometimes just in the measure in which they fell short of a fully rounded occult training and experience, may on that account seem closer to us, and speak more directly to our own lack of understanding or vacillation of purpose.

Once more, the writer wishes to express his appreciation of Miss Underhill's work, and to recommend the study of her latest, together with her earlier books.

A. G.



QUESTION NO. 323.—*When, in a general conversation, something is said derogatory of Theosophy, is it the duty of the student to declare himself, and to enter into an explanation in defence of his belief?*

ANSWER.—The duty of the student must surely be the brave declaration of principles. He need not of necessity enter into any lengthy explanation, nor attempt to straighten out the distortions of the speaker in detail. The assertion of the principle or of the facts involved, presented impersonally, with a "thus have I heard," is enough on most occasions.
A. K.

ANSWER.—How far one should go depends on circumstances. A simple statement, "*That* is not Theosophy but a travesty of it," may be all the situation calls for. If those present are interested, they will probably ask questions; if they are not, nothing is gained by trying to force an explanation upon them. It is rarely one's duty to appear to be discourteous. On the other hand, one should be willing to go as far as would be helpful, at any cost to oneself, in defence of one's principles or of those unjustly attacked. Common sense, courtesy, and a readiness to stand up for one's principles, make excellent guides. J. F. B. M.

ANSWER.—It is often possible to make a declaration of right principles by applying them to the particular points under discussion—referring to some well-known book or person as authority. In the measure in which the listeners are helped by such a declaration, they are partaking of the very thing about which they have been speaking derogatively. As is said in *Fragments*,—it is not a question of trying "to give our light to another, *but to illumine his own*."
G. M. W. K.

ANSWER.—Defence; yes—but as we make it, let us take care that in the ears of our hearers it does not rhyme with pretence or offence. Hotly to disagree with slurs upon Theosophy, may be a relief to our feelings, while going counter to our principles. Often the pseudo-Theosophy which is under condemnation well deserves the derogatory remarks made about it. We had better agree that such beliefs and practices are unworthy intelligent consideration—reinforcing the points made by the other speakers with more cogent reasons for them if we can. Then we have laid a foundation for asking,—"Why do you call *that* Theosophy? In the books on the subject which I have read I never encountered such nonsense as that. The views of their authors seem to me directly opposite." How much further one should go would depend on whether one found a hearing.
E.

ANSWER.—It is seldom our duty to try to convince others of the correctness of our beliefs; but most students of Theosophy consider it their bounden duty to defend Theosophy and the T. S. from unjust attacks or criticisms. Our ability to do this must depend largely on our understanding of theosophic *principles*, and our ability to enunciate them; also on our having some knowledge of the actual history of the T. S.
C. M. S.

ANSWER.—Before the T. S. measures its second fifty years, the day may come again when the defence of Theosophy will require *courage;* at present *understanding* appears to be the chief need of its would-be defenders. Often when outsiders "pronounce" upon Theosophy,

pro or con, it is to them merely a topic of conversation; and they seek, not information, but an audience—there is no unoccupied space on their platform. Argument is of no avail, but a few quiet questions, as to the source of their statements, the books they have read, etc., will disclose their angle of interest, if there be one. Usually there is some book, or some article in the QUARTERLY, to which we can refer as having given us a very different view of Theosophy from that just expressed; we can state who the author is and why we consider him specially qualified to discuss the subject, which we feel will repay careful study. Doubtless there are marked occasions on which the loyal defence of Theosophy may require us to denounce those who vilify and degrade its name,—and then let us do it thoroughly. A. B.

QUESTION NO. 324.—*When we are told to concentrate on whatever we are doing, in order to train ourselves in concentration, is that to be taken literally? If one's daily work happened to be mechanical and monotonous, why should one not enliven it by recalling favourite poetry, provided the work were still well done?*

ANSWER.—Yes, literally, if one's desire be to master concentration. A child learning to play the piano has to concentrate on his fingers until they are somewhat trained, and when their action has become automatic, he can concentrate on interpretation and expression. Granted a sincere desire to perform a task to the best of one's ability, how could it become "monotonous"? After long practice, the proper performance of some tasks may require the concentration of only the lower strata of the mind,—and in such cases it may be possible, without disturbing that concentration, to repeat poetry or some favourite passages from the *Gita* or other devotional books. But are we wise to be content with giving attention to the outermost rind of a daily duty? Most of us need to see deeper into the purpose and meaning of our duties, need to find our Master's will in them, rather than to seek diversion in the midst of them. Keble's lines suggest an attitude which would tend to dispel any thought of monotony:

> "If on our daily course our mind
> Be set to hallow all we find, . . .
> The trivial round, the common task,
> Would furnish all we ought to ask." M.

ANSWER.—By concentrating on a comparatively small and familiar occurrence, Newton discovered the universality of a great law. By taking literally the suggestion to concentrate on whatever we are doing, we may not only acquire concentration, but also come to see how the infinitely great is contained within what may have seemed infinitely small. G. M. W. K.

ANSWER.—We know of one man who had the habit of thinking "beautiful thoughts" while he was shaving. When they became more than usually beautiful he almost invariably cut himself. Therefore he has concluded, intellectually at least, that the Good Law which orders all things has provided one time for poetry and another for shaving. We are inclined to think of every moment as necessarily involving a mechanical and monotonous task, but Nature is lavish of her moments. There are "idle" periods during every day, when we are freed from the necessity of any physical action except that of breathing. With what substance of thought do we fill these periods. Do we recall a poem?—or something else? D.

ANSWER.—It is a question of common sense. When our work calls for continuous, rapid effort, and also for meticulous attention to detail, it is obvious that any diversion of attention will probably impair the quality of the effort—hence uninterrupted concentration is essential. Yet at such a time we are by no means out of touch with the spiritual world, for we are drawing unconsciously upon the stored-up results of previous meditation and aspiration. We also have opportunity to make an offering of our best effort to those Powers which inspired us. No matter how active one's work may be, there are sure to be brief periods of slowing-up, and at such times we may retire within ourselves, for the moment, and find, in whatever way is most helpful to us, the needed strength and reinforcement. C. R. A.

ANSWER.—The seeker for Union does well to suspect any practice that follows worldly methods. Every day we see that each worker's task is being made as nearly automatic as

possible, in the interest of so-called "efficiency," while the workman clamours for ever shorter hours, that he may give just as few as possible to it. Diametrically opposed, this, to the aim of the disciple, who wishes to transform every least automatic action into an offering (to his Master) by putting purpose within it; mining deep within each duty to find its full meaning.
E.

QUESTION NO. 325.—*When, in the performance of any act, I tell myself that I am doing it because it is there to be done, and that I must instantly resign interest in the result, I feel that I am "making believe"—imitating the Christian Scientist who says he has no pain when he has. What is needed to reconcile my feeling with my mental acceptance of the truth?*

ANSWER.—This is surely a matter of "right self-identification." Who is the "you" that is acting, or resigning interest? If one recall the injunction of Krishna to Arjuna, "Think of me, and fight," and apply it to all actions, whether those of business or of hours of leisure, the right point of view will become entirely clear. The real interest should be turned to the accomplishment of the act, that it shall be done for purposes of soul, and not for the personality. Emerson says that the "Universe exists for the soul's experience." If you act from a level lower than that of the purposes of the soul, you are acting for your personal self: then indeed you *are* "making believe." But your acceptance of the truth must result in living the truth. Then will come the awareness that acting for the soul in all things frees you from personal concern in your actions: your interest will be transmuted into a burning ardour that the work shall be done, perfectly done, without relation to you that are doing it. A. K.

ANSWER.—An understanding of the significance of the word "result," may help to solve the problem. We should do our work as well as we can, for many reasons. When it is finished we should turn our thoughts to something else, not brooding over what we have done, whether with irritation or self-gratulation or other emotion, nor wondering whether *we* shall be praised or blamed or merely ignored; in other words, not wondering what our reward—the "result"—will be. We must learn to be "impersonal" regarding our actions; this takes time and sustained effort. C. M. S.

ANSWER.—In St. John's Gospel, chapter 5, verse 30, we find these words of the Master Christ, "because I seek not mine own will, but the will of the Father which hath sent me." Here is truth, here is detachment. Begin by making sure that the reason for the act is not *self*-service. Then it will not be necessary to "make believe" in trying to resign interest in the result, for *detached* interest will follow, from the reason prompting the act. W.

ANSWER.—It is not a question of *telling* oneself something, but of *doing* something. Do not, therefore, tell yourself that you are doing it "because it is there to be done," or that you have "no interest" in the result. Try, instead, to *do* it because it is there to be done, irrespective of result or personal reward, seeking, so far as you are able, to substitute a good and selfless motive for a selfish one, as a man may gradually shift his weight from his left to his right foot. You can safely trust your feeling that nothing is gained by telling yourself that you have succeeded. Realize, instead, that you have not succeeded, that your motives are far from pure; and keep on trying to purify them, as an artist realizes how far his painting is from his ideal, but keeps on striving to attain it. J. F. B. M.

ANSWER.—You will not be "making believe" if you try to identify yourself with the soul. In the last analysis, "soul" is all that you are; since personality is but reflection and illusion. The Christian Scientist would, doubtless, be correct in his statement, if he were really speaking for the soul. He leaves an impression of lying to himself and to others, because he pretends that he has no physical nature, and denies the actuality of a state of consciousness. He is certainly not resigning interest in any result, nor does he take the least trouble to discover whether the soul may not have itself caused the pain of the body as the only possible means of externalizing some evil. But the man who tries to resign interest in the result of an act, does not deny that in part of his nature he continues to be interested. He simply affirms that in his real nature he is not interested, and that he intends to transfer his sense of self-consciousness to the higher centre of his being. S. V.

T·S·ACTIVITIES

An Omission

We regret that the following Letter of Greeting was omitted by accident from the Convention Report in the July issue:—

To the members of The Theosophical Society in Convention assembled,—hearty sympathy and greeting. May the Convention contribute to radiate the Spirit of the Lodge in increasing degree, in order that mankind suffering under its burden, and especially the German part of mankind, may be shown the way of salvation.

Luise Bethge
Ida Scheerer
Otto Scheerer
Otto Bethge

The following letter has been received from a valued member of The Theosophical Society, Mr. Gustav A. Fjoestad, of Sweden:

The Cause of the War as Seen by a Neutral Mind

To the Leaders of The Theosophical Society:

Because of the "No" which was given to the German Theosophists by the last Convention of The Theosophical Society, when they asked for re-entrance into the Society, I feel myself obliged to raise the question whether it is quite right for me and other Europeans, who are not convinced of Germany's absolute responsibility for the war, to be permitted to remain in the Society.

I have admired neither the recklessness of the North-Germans or the Prussians, nor "der Kaiserthum" with "Deutschland, Deutschland über Alles," yet I cannot be blind to the existence of the same thing in other European nations, even if it is more concealed by diplomacy, and is less brutal.

I cannot help the fact that I have less sympathy for the educated and intelligent, who can launch a crime as if it were a great achievement, than for the brutes who do not understand the way in which men are condemned [or, the reasons for which men are condemned], and, for these or similar crimes, are condemned and hanged. And after all, when the final sentence regarding those who were responsible for the war is pronounced *by those who know*, if Germany is condemned to be stoned to death, this question will ever remain: which of the other European countries have not the same, or worse, elements in their history? Who is pure enough to cast the first stone?

Do you believe that France would be willing to admit that their great Emperor Napoleon was guilty of nearly the same thing, and worse?

The German invasion of Belgium was a rude and brutal act, against all human rights. I have heard Germans themselves admit this, in spite of the fact that they know that England had arranged by treaty for free passage through Belgium for her troops, and that the

war was determined in St. Petersburg, when Poincaré was there, by him and the Grand Duke Nicholas, contrary to the will of the Emperor, yes, and that the Russian mobilization was even begun before the visit of Poincaré. All this was before the German invasion of Belgium. This is also verified by documents taken by the Soviet from the Russian secret archives, and England herself cannot deny the treaty between Belgium and England.

After all this, Germany's absolute responsibility for the war is no longer tenable, and for the conduct and incitement of the war; and the relative innocence of Germany has, therefore, been permitted to become an open secret. Because of this, we can, perhaps, understand the kind and gentlemanlike policy of England, as well as America, toward their former stricken enemy.

If Prussia, or, still worse, Russia, had been the victorious nation, it would surely have been the most horrible thing for Europe; and the fact that the Russian system was totally broken down, to be rebuilt in time on firm ground, in spite of the fact that Russia was on the side of the victors, shows perfectly that the Lodge was guiding this great cleaning of Europe; that the question was not only "to win the only good, slay the only bad."

My purpose in saying what I have said here is to make clear the motive for my view in this question, and not at all to force it on others, or to condemn a different way of thinking. I have been so often mistaken that I have come to know that what outwardly appears right may, because of an inner, hidden motive, be wrong.

The views expressed in the THEOSOPHICAL QUARTERLY have not succeeded in convincing me that many horrible things said about Germany during the war, are not the result of war mentality and the perverted views of war lies.

Here, in neutral Sweden, we were not flooded with war lies, with their baseness. We received the news of the outrages as a rule directly and uncoloured, from the places where they were committed, and the dreadful doings of Russians and Finns were never, as in the Entente press, transferred to the Germans, even though we had newspapers very friendly to the Entente.

Because of this, we were informed of things that happened on both sides, and therefore I believe that we in Sweden got more trustworthy information of what was really happening, than the fighting countries themselves. My opinion, so insignificant before the great whole, is that here in Europe so many awful things existed on both sides, that only an omniscient and all-wise Divinity could decide where absolute responsibility and right are to be placed. To try to form an opinion is my duty, but how should I dare condemn or blame?

My heart loudly affirms that the real reason for the war is not to be sought in a particular country, but in the dreadful atmosphere that all of us here in Europe have helped to condense, to the point of explosion. If those who have not been free from egotism and hate in their lives before 1914—I myself in no wise excepted—are neither outwardly nor inwardly able to condemn Germany and the Germans, I once more ask whether the condemnation falls on me also, and on all here who hold the same opinion as I?

Even though the condemnation of the Society should fall on us, the Society can nevertheless be sure that I have gained from it and from the Leaders the most worthy and beautiful thing that I have met with in my life. Yet before all, nothing in my life has given me so much confidence in Theosophy and the teaching, as H. P. B.'s humble and public admission that she could make a mistake, and, more than that, the Masters too admit that they may fail.

This seems to me the height of true humanity; yes, it seems to me almost to be Divine.

Perhaps I too have been mistaken; in that case, I should be happy to get knowledge first, and afterwards judgment.

Wishing this, I always remain gratefully yours,

(*signed*) G. A. FJOESTAD.

Arvika, Sweden, August 14, 1926.

As the foregoing letter does not call for official action or comment, the members of the Executive Committee who reside in New York have forwarded it to the editors of the THEO-

SOPHICAL QUARTERLY for reply, with the request that we express their sincere appreciation of the spirit in which Mr. Fjoestad writes,—a feeling which we completely share.

The issue raised, as we see it, is fourfold:—

(1) Was Germany responsible for the war?

(2) Did Germany deliberately break her pledged word when violating the neutrality of Belgium and when initiating the use of poison gas?

(3) Was Germany's conduct of the war inexcusably barbarous?

(4) Is it true that Germany has shown no signs of repentance?

At the Convention of The Theosophical Society as reported in the last (July) issue of the THEOSOPHICAL QUARTERLY, the delegates present answered these questions, directly or indirectly, in the affirmative.

Mr. Fjoestad, if we understand him correctly, answers the first question in the negative; answers the second and third with excuses for Germany, and ignores the fourth question.

It is unnecessary to discuss the fundamental point involved, namely, Is it a duty of members of the Society to form an opinion on these subjects? because the writer of the letter himself says: "To try to form an opinion is my duty." He adds—and here we cannot follow him—"but how should I dare condemn or blame?"

If it be our duty to form an opinion, as a judge, or as a member of a jury, the facts may also make it our duty to condemn or blame. If we were to refrain from doing so, in spite of the facts, on the ground that we ourselves are not perfect, we should be failing in our duty and betraying our trust. Further than that, it may be our duty to condemn the public acts of public men,—a duty we owe to society, and, above all, to Theosophy. In brief, it is illogical, as we see it, to hold that it is a duty to form an opinion, and at the same time to hold that it is uncharitable to form any except a favourable opinion. Our sole concern is with the facts

In the case under consideration we differ from Mr. Fjoestad in regard to the facts. It is evident to us that he has been misinformed, while he appears to have forgotten something that we are not likely ever to forget,—that this country also was neutral during the greater part of the war, and that throughout those terrible years of neutrality our newspapers were flooded with German propaganda. That is why more than one of his statements are so familiar to us. Has he attempted to verify them? Has he gone to original sources? What evidence has he that,—

(1) "England had arranged by treaty for free passage through Belgium for her troops" (which England herself "cannot deny")?

Under this head we venture to remind him that England, with Prussia and France, had guaranteed the independence and neutrality of Belgium in 1839; that this had been reaffirmed in 1870 by the German Empire, and that the military authorities of England and Belgium had frequently conferred about possible defensive measures in the event of attack either by Germany or France. To what else does Mr. Fjoestad refer?

(2) "The war was determined in St. Petersburg, when Poincaré was there, by him and the Grand Duke Nicholas, contrary to the will of the Emperor."

What evidence is there for this? Has Mr. Fjoestad read what M. Poincaré himself has said on this subject? Surely the accused should be granted a hearing.

(3) "The Russian mobilization was even begun before the visit of Poincaré" [July, 1914].

Again, what evidence is there for this? Does Mr. Fjoestad believe that Germany, with her elaborate spy system, knew nothing of it at the time, or that, knowing about it, Germany made no protest?

(4) "Napoleon was guilty of nearly the same thing, and worse."

Where and when? We do not hold a brief for Napoleon, but it is agreed that our opinions should be based on facts, and our own reading of history does not confirm Mr. Fjoestad's statement. Even if it did, we suggest that barbarities of a hundred years ago would not justify, and should not prevent the condemnation of, the barbarities of our own epoch. England was in large measure responsible for the burning of Joan of Arc; but the public men of England, without exception, for many generations past, have deplored that barbarity, while

the English people think of it with deep regret and shame. In that sense, England has repented of her sin.

If Mr. Fjoestad will refer once more to the Report of the last Convention, he will find the substance of the whole matter expressed in these words: Germany "declared herself to be ruthless; she proved herself ruthless. And at no time has she officially or otherwise even claimed to be repentant. This is the point: she has never admitted that she was in the wrong; she has never expressed sorrow for the unspeakable evils she perpetrated. No one can dispute that fact. And the principle is equally clear: 'If thy brother trespass against thee, rebuke him; and *if he repent*, forgive him.'"

We shall be glad to publish Mr. Fjoestad's answers to our questions.

All of us are inclined to accept statements as true, merely because we have heard or read them over and over again. To be asked to produce the reasons for our resulting belief, is perhaps the only way in which we can be helped to think, and thus to discriminate between the true and the false. We believe that our friend has been misled about the war, and that other members in Sweden are in the same predicament; but we believe also that he and they must desire the truth above all things, and we publish our questions for that reason,—solely in the hope that they may be of service to those who are fellow-members and sincere students of Theosophy.

Their position in the Society is in no way involved. They have offended against none of its rules or principles. Unanimity of opinion is not required, neither is it always desirable. If an American delegate at the last Convention had voted against the majority, on this or on any other subject, it would not have affected his standing in the least. We beg to remind our correspondent that Mr. Julin did not agree with us, but remained an honoured member and a loyal friend to the day of his death.—*Editors.*

Reading Courses

Those who are just beginning to study Theosophy must often wish for some guide in the selection of books, some outline which they may follow so far as it prove useful to them. Certainly no one list could be serviceable to all. The lists we print were contributed by members who frequently are asked to recommend books. It is hoped that others will suggest additional lists—sending them without further request to the Secretary T. S. If those who are puzzled over what to read would also send us their questions—indicating the kind of list they desire, and what they want to know about the various books recommended—a very interesting symposium might result.

List No. 1

Philosophical

The Inward Light, Fielding Hall
The Creed of Buddha, Edmond Holmes
The Introductions to Charles Johnston's renderings of *The Song of Life; From the Upanishads; Patanjali's Yoga Sutras; The Bhagavad Gita* (with Book II, slokas 1–25, Krishna on Immortality)
From the Theosophical Quarterly: April, 1905, "The Unity of Religions," Mrs. Keightley; "Mysticism," John Blake; July, 1906, "The Basis for Ethics," John Blake; October, 1906, "The Sevenfold Universe," J. S.

Practical

From the Theosophical Quarterly: April, 1904, "The Whisperer," Jasper Niemand; January, 1908, beginning "The Religion of the Will," Charles Johnston; October, 1908, "Natural, Psychical and Spiritual Bodies," Charles Johnston; April, 1909, "The Ascent of Prayer," Jasper Niemand.
Meditation, H. B. Mitchell
Talks on Religion, H. B. Mitchell

List No. 2

1. *The Theosophical Society and Theosophy*, by H. B. Mitchell. All subsequent reading should be done in the light of the principles laid down in this pamphlet.

2. The spirit and life to which Theosophy leads, is set forth in the following devotional books: *Light on the Path; Through the Gates of Gold; The Bhagavad Gita; Fragments.*

Whichever one of the above books appeals the most strongly to the individual student should be read, re-read and studied. In general, beginners and new members should read what appeals to them and put aside what does not appeal, to await growth of understanding. The attempt to force oneself to read certain books too soon, merely results in misunderstanding of them. On the other hand, older members should make themselves read what they find difficult, in order to develop that side of their understanding.

3. With these should be read *The Ocean of Theosophy*, by W. Q. Judge, for an outline of the Theosophical philosophy.

4. Back numbers of the QUARTERLY. Beginners will find the "Elementary Articles" and the many articles on "Why I joined the Theosophical Society" particularly informing. There is also in the July number of each year a report of the public lecture on Theosophy, given at Convention time. Reading the QUARTERLY is the best means of getting the spirit of the Theosophical Movement, and the articles cover a wide range, scientific, historical, philosophical and devotional. In the practical conduct of the art of life, C. A. Griscom's "Letters to Students," and John Gerard's "Letters to Friends," are especially helpful, giving many suggestions for self-mastery.

5. Western students should read the philosophy of the East. Good books to begin with are Charles Johnston's *From the Upanishads*, and the *Song of Life*. There are many valuable translations of Eastern scriptures in the QUARTERLY.

6. The *Idyll of the White Lotus*, and *Letters that have Helped Me*, should come early in any course of Theosophical reading.

List No. 3

The Theosophical Society and Theosophy, by H. B. Mitchell; *Light on the Path; Voice of the Silence; Bhagavad Gita; Letters That Have Helped Me; Through the Gates of Gold; Fragments*, 3 volumes; *Ocean of Theosophy; Five Years of Theosophy.**

Also back numbers of the QUARTERLY, and of *The Path;* as well as of *The Theosophist* and *Lucifer*, up to 1891.

Later should come advanced reading, with Madame Blavatsky's *Key to Theosophy*, and *The Secret Doctrine;* as well as *Esoteric Buddhism* and *The Occult World.* But these books cannot really be understood without the earlier reading, which gives them proper background and perspective in the midst of the mass of misunderstanding and misinterpretation that has accumulated in these later years.

From then on, all theosophical literature is useful, and the student can easily choose his own, for by then he will have mastered the view-point which, intellectually speaking, is the essence of Theosophy, and the world's literature becomes his theosophical library.

MEETINGS OF THE NEW YORK BRANCH T. S.

The meetings of the New York Branch will be resumed in the late fall. Printed notices, giving the address, and the dates throughout the season, will be mailed to all who send their names to the Secretary T. S. Out-of-town members of the Society are invited to attend these meetings whenever they are in New York, and visitors who may be interested in Theosophy are always welcome there.

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* *Five Years of Theosophy*, long out of print, has recently been reissued. Price $3.50.

The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., P. O. Box 64, Station O, New York.

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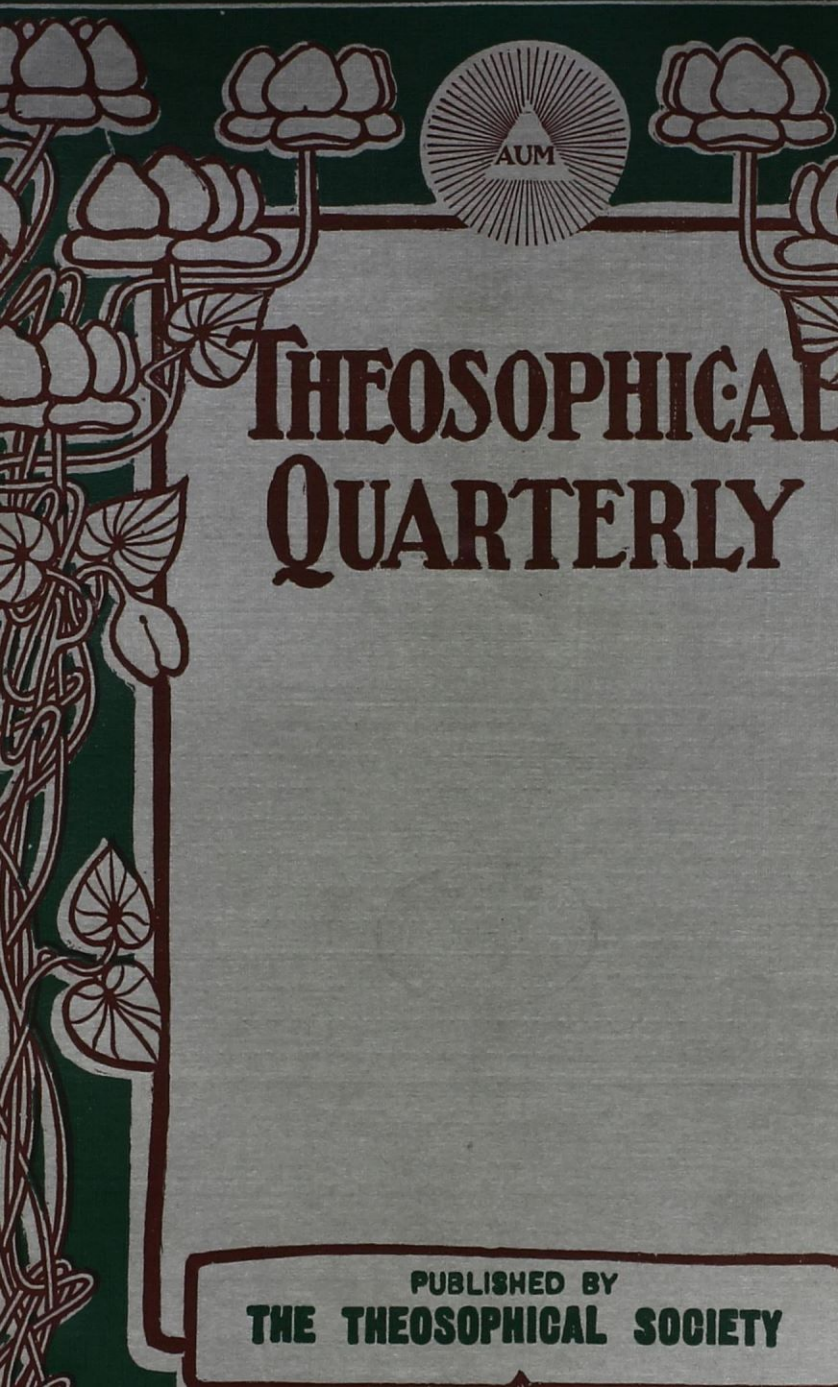

NOTES AND COMMENTS

JANUARY, 1927

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

A Visit to the Buddha

SOMETHING has been said of the relation of Siddhartha the Compassionate to the Masters, according to the Suttas and more modern witnesses. A living Aryan Master speaks of the Buddha as "our great Patron," and tells his correspondent that "when our great Buddha, the Patron of all the Adepts, reached first Nirvana on earth, he became a Planetary Spirit," adding that from the Planetary Spirits and from the Buddha the Masters of Wisdom learn of the mysteries beyond the cosmic veil.

There would seem to be an echo of this august relation between the Buddha and the Masters in one of the Suttas, which is called the Sutta of the questions of Sakka. Sakka is the Pali form of the Sanskrit, Shakra, a title bestowed in the hymns of the Rig Veda upon Indra, the Lord of the Vedic divinities. The name is derived from a root meaning "be able, can," and its significance is, "He who has power."

In the Buddhist Suttas, Sakka or Shakra is the title of the Ruler of "the Radiant Ones of the Thirty-three," this number being made up of four groups, each containing seven degrees, with one of the Four Maharajas at the head of each group, and with the Shakra, the Ruler, as the apex of the pyramidal hierarchy. But it should be borne in mind that Shakra is not the name of one individual, the same throughout all time; Shakra is rather the description of a function, the title of the great Being who, at any given period, is "Ruler of the Radiant Ones." When one Shakra passes onward to still higher realms, a series of which are enumerated in the Suttas, his place is filled by a successor.

In the Suttas, many stories are related of one or another Shakra; through their vivid and picturesque texture the real position and character of the great Being shine, recognizable as under a translucent disguise. We are told that, when a righteous man is struggling with adversity, the fact is made known to Shakra by the glowing of his throne, as he dwells in the regions of

the Radiant Ones. Thus, when King Dharmashodhaka, striving in vain to gain a knowledge of Truth, had given up his throne and entered the forest to seek a quiet refuge for meditation, through the power of his merit and aspiration the throne of Shakra glowed. Then the Ruler of the Radiant Ones thought, "Spontaneously, without will of mine, this marble throne glows; what may be the cause?" Scanning the whole world with penetrating vision, Shakra, Ruler of the Radiant Ones, perceived the Maharaja Dharmashodhaka, who had sought in vain throughout the realm of Jambudvipa, of which India is a part, for an Instructor in the righteous Law.

Thereupon Shakra descended from his throne, took the form of a Rakshasa, an ogre or demon, and, going to meet Dharmashodhaka in the forest, tested his faith and constancy by terrible trials. After the Maharaja had triumphantly withstood all temptations, Shakra once more assumed his radiant form, revealed to the valiant monarch the Truth he sought, and restored him to his kingdom and his throne, where he reigned in righteousness.

In this vivid tale of adventure, it is not difficult to recognize what we have been told concerning the perpetual obligation of Masters to respond to the awakening spirituality in the humblest human heart, to note and cherish each glimmer of light that shines in the darkness of the valley. We can also see a parable of the trials and tests which must be conquered by the aspiring disciple before he may be initiated into the wisdom and power of the Masters. The restoration of the Maharaja to his kingdom is the symbol of this victory and attainment.

There are many stories of similar character regarding Shakra, Ruler of the Radiant Ones. Some of them are interwoven in a very instructive way with a fundamental doctrine of Buddhist cosmogony, the teaching of the Chakravalas. Chakravala seems to mean "Wheel of Power"; it is represented as a circular or disk-shaped world with a Mount Meru in the centre, surrounded by seven concentric circles, with four great continents, the whole being enclosed in a ring of mountains. Chakravalas are set together in groups of three, with a triangular space in the centre, which has something of the character of a hell. In addition to the significance of this doctrine as applied to the human principles, it would seem that we have, in the Chakravala, first, a figurative description of our globe divided into climatic zones, with the great land areas grouped about the North Pole; second, of the Solar System, with the concentric orbits of the planets; and, third, a description of the seven spheres of the planetary chain, ranged on the four planes of manifestation. On the basis of the groups of three Chakravalas, we may conceive that three such planetary chains form a larger unit. Perhaps this is the solution of the enigma regarding Mercury and Mars and their relation to the Earth; the three planets may be the most material members of three interrelated planetary chains. Finally, the Suttas tell us that throughout the immensity of Space, there are infinite numbers of Chakravalas, each with its own sun and moon, and each with its Shakra, Ruler of the Radiant Ones of that world.

Nor is the office of Shakra for our own world held in perpetuity by the same individual. In one of the Jatakas, the story of an earlier birth of him who was to become the Buddha, we are told that the Shakra of that day was a holy ascetic of the Himalaya Mountains. The Shakra of the period when Siddhartha attained to Buddhahood, twenty-five centuries ago, was said to have been in a former birth the Brahman Magha, who attained to the position of Ruler of the Radiant Ones as a reward for his fervour, his holiness and his zeal for doing good. There is also a tradition, in the Buddhist Scriptures, that Siddhartha himself had been, through a series of incarnations, the Shakra, Ruler of the Radiant Ones. If he had risen above even that splendid attainment, it is easily conceivable that he should have become "the Patron of all the Adepts." It is equally conceivable that the Shakra of his own time, who had been the Brahman Magha, and who had already visited Siddhartha when he attained to Buddhahood, should visit him again some years later, to put to him questions regarding fundamental principles of life. This is the visit recorded in the Sutta we are considering.

So it is clear that much that is of the utmost value and significance concerning the Radiant Ones, the hierarchy of Masters and their Chief, is present even in the popular Pali Scriptures. Of necessity it is veiled, and, in the present Sutta, this veiling is accomplished with a high degree of literary skill and charm.

Many of the Suttas were originally discourses addressed by the Buddha, not only to the congregation of his disciples, but also to those who were not disciples, to the inhabitants of the towns and villages he visited, in the endless peregrinations of his long mission. As discourses addressed to audiences, mixed and often casually assembled, it was essential first of all that they should be attractive; unless they held the attention of the listeners, the purpose of the august Teacher would completely fail. Therefore, we nearly always find in them an excellent story, admirably told, with elements of charm, of picturesque vividness, and that fine humour, examples of which have previously been given. The present story has all these qualities in a notable degree, and we can see that they served two purposes: the story element held the attention of the auditors, and it added just that aspect of mirage which concealed the realities from those who were not yet ready for them. So we come to the Sutta.

Once upon a time the Master was living in the Magadha country, in the cavern of Indra's Sal tree, in the Vediyaka mountain, to the north of the Brahman village Ambasanda, which lies to the east of Rajagriha, the chief city of the Magadhas. At that time, a strong desire to see the Master came to Shakra, Ruler of the Radiant Ones. So this thought arose in the mind of Shakra, Ruler of the Radiant Ones: "Where does the Master now dwell, the Arhat, the perfectly illumined one?" Then Shakra beheld the Master dwelling in the Magadha country, in the cavern of Indra's Sal tree, in the Vediyaka mountain, to the north of the Brahman village Ambasanda, which

lies to the east of Rajagriha. When he had seen, he addressed the Radiant Ones of the Thirty-three:

"Noble ones, the Master is dwelling in the Magadha country, in the cavern of Indra's Sal tree, in the Vediyaka mountain, to the north of the Brahman village Ambasanda, which lies to the east of Rajagriha. Noble ones, what if we were to betake ourselves thither, to see the Master, the Arhat, perfectly illumined?"

"This would be excellent!" the Radiant Ones of the Thirty-three replied to Shakra, Ruler of the Radiant Ones.

So Shakra, Ruler of the Radiant Ones, addressed Five-crest, son of the Celestial Chorister:

"Dear Five-crest, the Master is dwelling in the Magadha country, in the cavern of Indra's Sal tree, in the Vediyaka mountain, to the north of the Brahman village Ambasanda, which lies to the east of Rajagriha. Dear Five-crest, what if we were to betake ourselves thither, to see the Master, the Arhat, perfectly illumined?"

"This would be excellent!" Five-crest, son of the Celestial Chorister, replied to Shakra, Ruler of the Radiant Ones, and, taking his lute of yellow Vilva wood, he waited on Shakra, Ruler of the Radiant Ones.

So Shakra, Ruler of the Radiant Ones, accompanied by the Radiant Ones of the Thirty-three, and preceded by Five-crest, son of the Celestial Chorister, just as a strong man might extend his indrawn arm, or draw in his arm extended, just so, vanishing from the realm of the Thirty-three, appeared in the Magadha country, and stood on the Vediyaka mountain, to the north of the Brahman village Ambasanda, which lies to the east of Rajagriha.

Then the Vediyaka mountain began to glow with a great radiance, and the Brahman village Ambasanda also, because of the presence of the Radiant Ones. So in the villages round about, men said:

"Vediyaka mountain is luminous to-day, Vediyaka mountain burns with splendour to-day, Vediyaka mountain glows to-day. Why does Vediyaka mountain gleam to-day with a great radiance, and the Brahman village Ambasanda also?" Thus they spoke, their hair standing on end with wonder.

So Shakra, Ruler of the Radiant Ones, addressed Five-crest, son of the Celestial Chorister: "Difficult to approach, dear Five-crest, is the Tathagata, He who came as his Predecessors came, when meditating, altogether concentrated in the joy of meditation. Dear Five-crest, what if you were first to win the favour of the Master, and then, after the favour of the Master has been won by you, I were to draw near, to behold the Master, the Arhat, perfectly illumined?"

"This would be excellent!" Five-crest, son of the Celestial Chorister replied to Shakra, Ruler of the Radiant Ones. Then, taking his lute of yellow Vilva wood, he drew near to the cavern of Indra's Sal tree. Thus approaching, he thought, "At this distance the Master will not be too far from me, nor too near, so that he will hear my music." So Five-crest, son of the Celestial Chorister, stood at a little distance and began to play on his lute of yellow

Vilva wood, and sang these verses, concerning the Buddha, concerning the Law of Righteousness, concerning the Arhats, and concerning love.

Here we may pause a moment. It would be difficult to find, in the whole range of religious literature, a more charming fancy than this, the expedient of the heavenly troubadour taking his stand at the entrance of the sacred cavern, playing on his lute, and singing a pensive love song, to entice the great Lord Buddha from profound meditation to a conversational mood. We can imagine the auditors in some village listening in delight. The song has its lyric qualities, but we need not translate it all. Five-crest began somewhat thus:

> I salute thee, father of the lady Sunshine,
> Father of the fair one who inspires my joy! . . .

and, after dwelling on the lady's charms, and his own love-lorn state, ended thus:

> If Shakra, Ruler of the Radiant Thirty-three,
> Gave me a wish, Sunshine, I'd ask for thee!

One might suppose that even the Buddha, aroused from meditation by a strolling lute-player, might be somewhat irritated. Not at all. The perfectly illumined one showed himself at once a tolerant auditor and a keen musical critic. The Master spoke thus:

"The music of your strings, Five-crest, blends well with the music of your song, so that, Five-crest, neither does the music of the strings overcolour the music of the song, nor the music of the song, the music of the strings. On what occasion, Five-crest, did you compose these verses concerning the Buddha, concerning the Law of Righteousness, concerning the Arhats, concerning love?"

"At the time when the Master was dwelling at Uruvela, on the bank of the river Neranjara, at the foot of the fig-tree which shelters the shepherds, on the attainment of Buddhahood, at that very time, Sire, I fell in love with Sunshine, daughter of Timbaru, King of the Celestial Choristers. But the lady loved another. When I could by no means win the lady, I drew near to the dwelling of the King of the Celestial Choristers and, taking my lute of yellow Vilva wood, I sang these verses" . . . And Five-crest sang the verses again.

Then this thought came to Shakra, Ruler of the Radiant Ones: "Five-crest, son of the Celestial Chorister, is on very friendly terms with the Master, and the Master with Five-crest!" So Shakra, Ruler of the Radiant Ones, addressed Five-crest, son of the Celestial Chorister:

"Dear Five-crest, respectfully greet the Master on my behalf, saying, 'Shakra, Ruler of the Radiant Ones, with his ministers, with his attendants, bows his head at the Master's feet!'"

"Excellent!" replied Five-crest, son of the Celestial Chorister, and, addressing the Master, he said, "Shakra, Ruler of the Radiant Ones, with his ministers, with his attendants, bows his head at the Master's feet!"

"May Shakra, Ruler of the Radiant Ones, be happy, Five-crest, with his ministers, with his attendants! For desirous of happiness are Radiant Ones, men, Asuras, Nagas, Celestial Choristers, and whatsoever other beings there are, in their several bodies."

For thus do Tathagatas greet those in high authority. Shakra, Ruler of the Radiant Ones, thus greeted by the Master, entered the cavern of Indra's Sal tree and, saluting the Master, stood at one side; and the Radiant Ones of the Thirty-three, entering the cavern of Indra's Sal tree, saluting the Master, stood at one side.

At that time, verily, in the cavern of Indra's Sal tree, whatever had been rough became smooth, whatever had been hemmed in became spacious, in the cavern that had been dark as night a radiance glowed, through the radiant presence of the Radiant Ones. So the Master spoke thus to Shakra, Ruler of the Radiant Ones:

"Admirable is this visit of the noble Shakra, wonderful is this visit of the noble Shakra; how has one so beset with duties, with so many tasks to perform, come to visit me?"

"For a long time, Sire, have I desired to come to see the Master, and those of the Thirty-three have also desired this, but I have not been able to come to see the Master because I was hindered by many things to be done. Once before, when the Master was dwelling at Savitri, I came to see the Master. At that time the Master had entered into one of the meditations, and Sister Bhunjati, a disciple of the Maharaja of the East, was in attendance on the Master, standing with palms pressed together reverently. So, Sire, I said to Bhunjati: 'Sister, greet the Master for me, saying, "Sire, Shakra, Ruler of the Radiant Ones, with his ministers, with his attendants, bows his head at the Master's feet!"'

"But Bhunjati replied, 'It is not the time, noble one, to see the Master, for the Master is withdrawn in meditation!'

"'Then, Sister, when the Master has arisen from that meditation, greet the Master according to my word, "Sire, Shakra, Ruler of the Radiant Ones, with his ministers, with his attendants, bows his head at the Master's feet!"' Did the Sister greet the Master for me? Does the Master remember the Sister saying this?"

"The Sister conveyed the greeting to me, Ruler of the Radiant Ones. I remember the Sister saying this. And further, I was aroused from that meditation by the sound of my noble friend's chariot wheels!"

Then follows a story, embellished with much melodious verse, concerning another lady, Gopika by name, a daughter of the Sakyas among whom Siddhartha was born. This lady, devoted to the Buddha, devoted to the Law of Righteousness, devoted to the Order, "putting aside the heart of a woman, taking the heart of a man, when she put off the body, entered the heavenly

world and entered into the presence of the Radiant Ones of the Thirty-three, and was received as a Child of the Radiant Ones," and became distinguished through effective admonition of certain disciples who, caught in the net of personal desires, fell short of that high attainment. It is interesting to find the title, Upasika, given to this lady of the manly heart.

Then, after these picturesque and dramatic preliminaries, we come to the heart of the matter. We are told that this thought arose in the mind of the Buddha: "For many a long day Shakra has maintained purity and holiness. Therefore, whatever question he shall ask me, purposeful and earnest, that question I shall straightway answer."

Then, having made a radiant space about him, Shakra, Ruler of the Radiant Ones, asked the Master this first question:

"Under what yoke of compulsion, Noble One, is it that Radiant Ones, men, Asuras, Nagas, Celestial Choristers, and whatever beings there are, according to their several forms, who would fain be free from wrath, free from violence, free from rivalry, free from malevolence, are nevertheless not so, but are subject to wrath, subject to violence, subject to rivalry, subject to malevolence?"

This is the first question that Shakra, Ruler of the Radiant Ones, addressed to the Master. The Master answered the question thus:

"Under compulsion of the yoke of envy and selfishness, verily, Ruler of the Radiant Ones, it is that Radiant Ones, men, Asuras, Nagas, Celestial Choristers, and whatever beings there are, according to their several forms, who would fain be free from wrath, free from violence, free from rivalry, free from malevolence, are nevertheless not so, but are subject to wrath, subject to violence, subject to rivalry, subject to malevolence."

Thus did the Master answer the question of Shakra, Ruler of the Radiant Ones. Shakra, Ruler of the Radiant Ones, gratified and delighted at what had been spoken by the Master, spoke, rejoicing: "This is so, Master! This is so, Welcome One! My uncertainty has passed away, my doubt is gone, hearing the Master's answer to my question."

So Shakra, Ruler of the Radiant Ones, gratified and delighted at what had been spoken, asked the Master a second question:

"Envy and selfishness, Noble One, are caused by what, aroused by what, brought to birth by what, evolved by what? In the existence of what are envy and selfishness present, and in the non-existence of what are envy and selfishness not present?"

"Envy and selfishness, Ruler of the Radiant Ones, are caused by the distinction between what is dear and what is not dear, aroused, brought to birth, evolved by the distinction between what is dear and what is not dear; when the distinction between what is dear and what is not dear is present, then envy and selfishness are present; when absent, these are absent."

"This distinction between what is dear and what is not dear, Noble One, is caused by what, aroused by what, brought to birth by what, evolved by what? In the existence of what is the distinction between what is dear and

what is not dear present, and in the non-existence of what is this distinction absent?"

"The distinction between what is dear and what is not dear, Ruler of the Radiant Ones, is caused by thirsting desire, aroused, brought to birth, evolved by thirsting desire; when thirsting desire is present, then the distinction between what is dear and what is not dear is present; when absent, it is absent."

"What, Noble One, is the cause of thirsting desire, by what is it aroused, brought to birth, evolved? In the existence of what is thirsting desire present, and in the non-existence of what is it absent?"

"Thirsting desire, Ruler of the Radiant Ones, is caused by the mental sense of separateness, aroused, brought to birth, evolved by the mental sense of separateness; when the mental sense of separateness is present, then thirsting desire is present; when absent, it is absent."

"What, Noble One, is the cause of the mental sense of separateness, by what is it aroused, brought to birth, evolved? In the existence of what is the mental sense of separateness present, and in the non-existence of what is it absent?"

"The mental sense of separateness, Ruler of the Radiant Ones, is caused by the dwelling of the intelligence on the consciousness of differentiation, aroused, brought to birth, evolved by the dwelling of the intelligence on the consciousness of differentiation; when this dwelling of the intelligence on the consciousness of differentiation is present, then the mental sense of separateness is present; when absent, it is absent."

So far, so good. It is difficult to know which is most to be admired, the fine courtliness of the whole dialogue, or the logical consistency with which Shakra pursues his quarry from pillar to post. If he had asked the question which comes logically next, namely, "What, Noble One, is the cause of the consciousness of differentiation?" his enquiry would have penetrated beyond the cosmic veil; for, in all descriptions of the manifestation of the cosmos, the tendency to differentiation is taken for granted. It has to be taken for granted, since it is a problem which is insoluble by the intellect, and must so remain. It is, in fact, the question, Why is there a manifested universe? which is only less insoluble than the further question, Why is there a universe at all?

We may, perhaps, make the whole dialogue simpler by paraphrasing its substance. It is evident that evil action arises when a wrong choice is made; when the individual, in the words of one of the Upanishads, chooses the dearer instead of the better. But this wrong choice can be made only when two objects, the better and the dearer, are distinguished, and when the desire for the dearer is present. This distinction depends on the mental and emotional perception of difference; and this again depends on the fact of differentiation. So we come back to the same starting point, What is the primal cause of differentiation?

It is characteristic of the Buddhist Scriptures, and of the method of the

Buddha, that this question is not put, since there is no possible answer to it. Instead, the dialogue takes an eminently practical line; we are told how a wrong choice is to be recognized, and therefore how a right choice is to be made. The Sutta continues:

"By doing what, Noble One, does a disciple make the entry to the right path leading to the cessation of the dwelling of the intelligence on the consciousness of differentiation?"

"I teach, Ruler of the Radiant Ones, that happiness is of two kinds, that which should be followed, and that which should not be followed. I also teach that sorrow is of two kinds, that which should be followed, and that which should not be followed. I also teach that indifference is of two kinds, that which should be followed, and that which should not be followed.

"I teach, Ruler of the Radiant Ones, that happiness is of two kinds, that which should be followed, and that which should not be followed. Why do I say this, and for what reason? I may know happiness thus: If, when I follow after this happiness, bad qualities increase and good qualities decrease, then this happiness is not to be followed. I may know happiness thus: If, when I follow after that happiness, bad qualities decrease and good qualities increase, then that happiness is to be followed. And so there is happiness which is accompanied by verbal and mental analysis, and there is happiness which is above verbal and mental analysis; those states of consciousness which have risen above verbal and mental analysis are the more excellent.

"Thus, Ruler of the Radiant Ones, I teach that happiness is of two kinds, that which should be followed, and that which should not be followed, and I teach thus for this reason.

"I also teach, Ruler of the Radiant Ones, that sorrow is of two kinds, that which should be followed, and that which should not be followed. Why do I say this, and for what reason? I may know sorrow thus: If, when I follow after this sorrow, bad qualities increase and good qualities decrease, then this sorrow is not to be followed. I may know sorrow thus: If, when I follow after that sorrow, bad qualities decrease and good qualities increase, then that sorrow is to be followed. And so there is sorrow which is accompanied by verbal and mental analysis, and there is sorrow which is above verbal and mental analysis; those states of consciousness which have arisen above verbal and mental analysis are the more excellent.

"Thus, Ruler of the Radiant Ones, I teach that sorrow is of two kinds, that which should be followed, and that which should not be followed, and I teach thus for this reason.

"I also teach, Ruler of the Radiant Ones, that indifference is of two kinds, that which should be followed, and that which should not be followed. Why do I say this, and for what reason? I may know indifference thus: If, when I follow after this indifference, bad qualities increase and good qualities decrease, then this indifference is not to be followed. I may know indifference thus: If, when I follow after that indifference, bad qualities decrease and good qualities increase, then that indifference is to be followed. And

so there is indifference which is accompanied by verbal and mental analysis, and there is indifference which is above verbal and mental analysis; those states of consciousness which have risen above verbal and mental analysis are the more excellent.

"Thus, Ruler of the Radiant Ones, I teach that indifference is of two kinds, that which should be followed, and that which should not be followed, and I teach thus for this reason.

"By proceeding thus, Ruler of the Radiant Ones, does a disciple make the entry to the right path leading to the cessation of the dwelling of the intelligence on the consciousness of differentiation."

As a simple, lucid and practical guide to right conduct, this would be hard to equal. It may be valuable to illustrate. That happiness which comes from self-indulgence leads to the increase of bad qualities and the decrease of good qualities; therefore it is not to be followed. That happiness which comes from genuine service leads to the decrease of bad qualities and the increase of good qualities. Therefore it is to be followed. That sorrow which desponds, robbing us of hope and courage, is not to be followed. That sorrow of genuine repentance, which leads to purification and reparation, is to be followed. That indifference which is merely stupidity, inertness, is not to be followed. The higher indifference, which is the expression of detachment and impartiality, the "disinterestedness" which Krishna teaches, is to be followed. In each case, that which is to be followed, leads back toward spiritual unity, back toward the One.

It may be said that, in this teaching regarding "the sorrow which is to be followed" we come very close to a teaching that is characteristic of the Master Christ.

One point more. It is to be noted that, in his explanation, the Buddha leaves undefined the most vital words, "happiness," "sorrow," "good qualities," "bad qualities." This is as it should be, for, as Pascal pointed out, there is no such thing as an absolute definition; all that we can do is to refer the less known to the well known, coming back to something which is recognized by everyone, as, for example, happiness and sorrow. It is curious that our present age takes for granted that we have an innate power to distinguish between truth and what is false; the whole development of Science is based on this assumption. But there is no such general recognition that we can also distinguish between good and bad; yet this is another side of the same spiritual power, the perception of real values, which is inherent in Buddhi, for the reason that Buddhi is the manifestation of the One Reality. This higher intuitive perception has risen above verbal and mental analysis; therefore it is more excellent. This does not mean that verbal and mental analysis may be ignored; they have their right place, but, in the fulness of time, they will be transcended, with the development of intuition. This, once more, is an approach toward the One.

FRAGMENTS

"THEY say the Way beyond is hard, O Watcher of the Gate."

"Yea, 'tis hard."

"And yet they say that it is beautiful."

"Yea, it is very beautiful."

"It is hard because it is rugged and steep? because cold winds blow across it? and darkness is often there?"

"Yea, thus is it hard, and more, far more."

"Then how do they call it beautiful?"

"It hath a goal; it hath a music; it hath a light. Its cold winds bear the echo of a Voice; upon its darkness a Radiance is reflected, which, but for the darkness, could not be perceived by human eyes; its goal is the Heart of the World. Upon the Way lies the Vision of it, and they who have felt its magnetic drawing find the rough stones sweet, and love the darkness and the cold. Therefore they call the Way beautiful."

"Love, then, makes the Way beautiful, O Watcher of the Gate? an old, trite saying."

"An old, trite saying truly, uttered before time came to birth; but new, eternally new to those who tread the Way and catch the meaning of it."

"So by love one walks the Way."

"Thou hast said, O Questioner, and I will tell thee more: only he who loves can walk this Way beyond the first turning; and all who make the turning find it beautiful."

O marvellous Way, O Way of toil and pain, of joy unutterable,—unknown for ever, save by those who love thee!

We bless thy stones which bruise our feet, because they heal a deeper wound within.

What stars burn in the blackness of thy skies. Over thy austere peaks what glory lingers. Within thy cold what strength and vigour lie. And thy bleak winds carry a harmony no earthly strains possess.

Dear to us, thou, O dear beyond all telling; dearest of all save one thing only,—the goal.

Heart of the World, draw us for ever on.

To leave all sense and space behind, this is to live: lost in thy radiance, flame of thy flame, heart beating in unison with thine.

O resurrection from the dead, O immortality!

Watcher by the Gate, tell them who question thee, tell them of the beauty of the Way!

CAVÉ.

THE DAWN OF INDIVIDUALITY IN THE MINERAL KINGDOM

II

"Reflecting the 'Self-Existent Lord,' like a Mirror, each becomes in turn a World."—THE SECRET DOCTRINE, Stanza III, 12.

"Light is Cold Flame."—THE SECRET DOCTRINE, Stanza III, 9.

IN a former article (THEOSOPHICAL QUARTERLY, January, 1926) an attempt was made to trace a few of the Cosmic reflections revealed to us in the mineral kingdom. It was the purely structural side of mineralogy which was approached at that time, and that branch of the subject deals, of course, only with the concrete, material, crystalline form as we can see it and hold it in our hands. There is little that eludes our grasp, literally speaking, for even so metaphysical a matter as pure symmetry, upon which the science of crystallography is based, has for its outer, physical expression the beautiful, many-faceted crystal itself. We may think of minerals, therefore—minerals as we see them in our museums, or those which we find in rock excavations—as the individuals which live and function physically in their less plastic world, even as we human beings live and operate by means of our physical bodies in our world, —all of us part of the one, vast cosmic scheme. But just as members of the great human family, even those of the least evolved order, share consciously or unconsciously an inner life in an inner world, so for the dwellers of the mineral kingdom, unseen by us, and unsuspected until a search is made, there lies hidden an ethereal world governed by the most exact and far-reaching laws, laws which, however, would seem to be so divinely mobile as to fill the individual need of each tiny, aspiring crystal germ-soul. This "starry" crystalline, intangible region is merely a part of the lowest subdivision of that all-pervading inner world which is the special study of the student of Theosophy, and it is in considering the optical properties of minerals, in following, as far as our man-made instruments will permit, the infinitely varied action of light, that we first become really aware of this inconceivably well regulated, ordinarily invisible realm; also of the part that is played in it by its crystal inhabitants; of the individual peculiarities which characterize them; of what appear to be different degrees or planes of being; of what might perhaps be recognized as nebulous states of consciousness.

In examining minerals under the microscope, therefore; in noting their peculiar response to the ray of light transmitted—a response which seems to differ strangely with almost each crystal individual—our first observation is twofold: the effect of light on crystals, and the effect of crystals on light; the

human parallel being, the effect of the Lodge Force on the individual soul, and the manner in which that individual soul uses the Lodge Force. This parallel is not as fanciful as it may appear to be, for transmitted light seems to reveal a kind of ethereal, inner body, luminous and beautiful, folded, as it were, within the actual, material, crystalline structure, and the *play* of this light, its *action*, awakens into being this subtile, ordinarily invisible counterpart of the concrete, visible crystal individual.

Why, indeed, should not the germ-soul of a crystal have many nascent vestures? Why should it not be possible for us to examine these successive vestures of increasing tenuity if we had but the instruments—or the senses—necessary? It seems certain that when we look at a beautiful crystal, let us say, of fluor-spar, we are not "looking" at one crystal only, but at many; one visible to our physical eyes, the others, perhaps, only partially visible even by means of our microscope; but beyond the visibility which this offers, how many more crystals may there be? Speaking in terms of "man," this idea is presented to us in the *Elixir of Life:*—"In the actual man reflected in your mirror are really several men, or several parts of one composite man," "each finer one lying within the inter-atomic spaces of the next grosser." *The Culture of Concentration* also refers to an "inner being" which is "inextricably entangled in the body, cell for cell and fibre for fibre." Is it too much to believe that there may already be a faint foreshadowing, a remote, indefinable promise of these rarefied states of existence, even in the mineral kingdom? Science is talking frankly of "grosser crystal-structural units" and of "ultimate structural units"; of the remarkable evidences of their organization and of their bearing upon the extraordinary optical properties of crystals. This is almost ancient history to us now. We know further that even the ultimate structural units, infinitesimal as they are, are not continuous throughout the crystal, that is to say they are not in contact one with another, but that, on the contrary, the space which we might reasonably consider as occupied by them, is in reality, partly void. What is in this so-called void, this miniature, inter-stellar space? What invisible vestures of inconceivably fine states of matter may be enshrined there? It is perhaps because of this void, and partly in order to illustrate its presence, that the "space-lattice" theory of Bravais was given to the world,—that theory which has now, with certain slight additions and modifications, become a scientific fact. If we look at a space-lattice diagram of a well-known crystal (and of course, every type of crystal architecture has its own peculiar space-lattice design) with its orderly arrangement of "unit cells" floating, as it were, in a void, or, we may say, with what look like wide, empty spaces between, there is something physically so insubstantial about it, that it is almost like looking at the *thought* or *idea* of a friend whose external form is very familiar to us, yet whose actual physical image is not necessary for the purposes of recognition. In the diagram the external form of the crystal is clearly enough indicated, though not actually marked, because the "unit cells," being arranged in obedience to a given geometrical plan, of necessity *suggest* the outline, but they do no

more,—a like case in our minds when the thought or idea of our friend is of more importance, if not actually more vividly *real*, than his bodily appearance. Until the discovery of X-rays, or rather until the new X-ray analysis of crystal structure became possible, this space-lattice theory remained a theory; it remained more or less purely diagrammatic, and the work of geometricians only. The theory itself, however, being no doubt the result of intuition rather than of a reasoning process, had taken such firm root in scientific imagination that when, in the year 1912, it was realized that an actual scientific test could be applied to demonstrate the truth of "the homogeneous partitioning of space into point-systems possible to crystals," no time was lost in attempting to do so. The result of this investigation was a brilliant success for the theorizing geometricians, proving that theories will sometimes "hold water"; for the infinitesimal wave lengths of the X-rays practically coinciding as they do with the minute order of spacing of "unit cells" within the crystal, a beautiful radiogram of the whole delicate, internal structure of the crystal was the reward. This radiogram, (zinc blende was the mineral) discloses such an ethereal, incorporeal counterpart of the rather hard, almost metallic mineral so well known to us, that any last, outworn, self-imposed conceptions regarding the "rigidity of matter" are dispelled for good, and we ask ourselves: "How many more phantom crystals may there be, living and functioning unseen, within the enfolding walls or the lustrous facets of the physical crystal?"[1]

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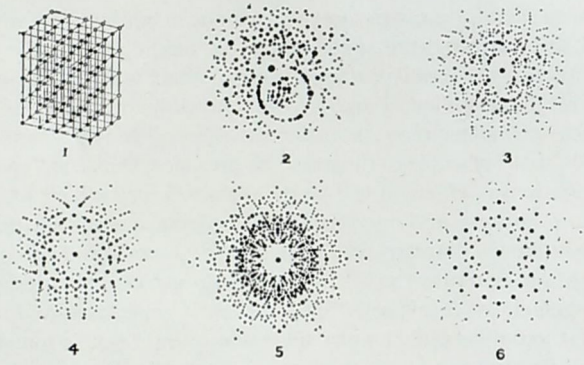
[1] Speculations regarding the fine structure of matter in general are, of course, very ancient; regarding crystals in particular Haüy (1743–1822), the "father of crystallography," believed in "contiguous elements" or "additive molecules" like infinitesimal blocks, packed closely together. Bravais (1811–1863) conceived crystal structure as a "space-lattice," i.e. chemical molecules "arranged periodically in three dimensions, . . . the symmetry being determined by crystallographic considerations." Figure 1 is an example of this



theoretical partitioning of space. In 1912 the X-ray analysis by Laue and his group, proved optically, what Bravais had only been able to infer, revealing, however, an even finer structure—atomic—partly filling the so-called void between the grosser structural units of Bravais. Figures 2, 3, 4, 5 and 6 are "Laue diagrams," showing how the delicate internal structure of a crystal acts as a "diffraction grating" for the X-rays. Note the progressive symmetry, though only four of the seven systems are represented here. Figure 2, triclinic, the least symmetrical, has but a centre of symmetry. Figure 3, monoclinic, has, in addition, one axis of symmetry. Figures 4 and 5 are hexagonal, while Figure 6 is cubic, the highest symmetry known.

In the former article in the QUARTERLY, perfection of symmetry in crystals was discussed, and the suggestion was made that unless some degree of crystal symmetry had been attained by a germ-soul springing into manifestation from a mineral substance, individual life could not be considered as fairly begun; that is to say, that amorphous minerals are merely soul-stuff undifferentiated. As a matter of fact, however, we can carry this idea somewhat farther, for there is no scientific or other reason (so far as we know) to oppose the theory that all mineral germ-souls must be *capable* of taking upon themselves "a regular internal structure, and a regular external form," the achievement of which establishes their individuality. That they do not all accomplish this feat is well known; *why* they do not is another story, and is one of the many mysteries of natural science. We do not have to look far to discover in this a second human parallel,—until some degree of spirituality (symmetry) is attained, the Lodge Force cannot act directly upon the soul of man.

The symmetry of a crystal, therefore, is so intimately connected with that crystal's action upon light, and the action of light is so dependent for free play upon crystal symmetry (being either promoted by it or impeded by the lack of it), that in the study of optical mineralogy one meets at every turn with arresting parallels, both cosmic and human. Thus we may remind ourselves that the highest geometrical form, and perfect symmetry, are one and the same thing; that "Nature geometrizes universally in all her manifestations" (*The Secret Doctrine*, Vol. I, p. 124), the basis of Cosmic Architecture being geometrical; and that each human soul which evolves at all, is evolving, even if indirectly, toward a more perfect symmetry, a more evenly sustained consciousness which, symbolically at least, one may think of as represented by a more perfect geometrical form. We see also, alas, how constantly, in our present state of evolution, we hinder and modify the Lodge Force playing upon us, because of our lack of this very evenly sustained spiritual consciousness,—or perfect symmetry.

It will be remembered, perhaps, that on the structural side of mineralogy, that is to say, in pure crystallography, there are seven recognized systems of crystal architecture; optically speaking, however (this refers to work with the microscope), minerals which have succeeded in crystallizing out of their mineral substance, may be divided into two broad classes,—those which are singly and those which are doubly refracting. With the singly refracting minerals, optical mineralogy, as science at present knows it, or at least as it is taught in laboratories, has relatively little to do, since, during the most important processes of analysis with the microscope,[2] a singly refracting mineral "remains dark,"—it appears, as an inner individual, to be quite unresponsive to the rays of light which should penetrate it. We may at first be surprised by this fact, since the singly refracting minerals belong to the isometric or cubic system, and since the cube, possessing as it does, the highest degree of symmetry (the most evolved degree of crystal consciousness, as was suggested),

[2] I refer, of course, to crossed nicols and convergent light.

should therefore be the most keenly alive to the action of light. We have to remember, however, that when we speak of light in connection with the study of the optical properties of crystals, we refer in general to the ordinary light of day, that is to say, we refer to the physical structure of the crystal as it reacts to or modifies light in its most material form; but the point of chief interest when comparing the singly with the doubly refracting minerals—a point which throws into clearer relief the Cosmic and the human parallels—is that in the singly refracting mineral, by virtue of its perfect symmetry, the light travels with equal velocity in all directions, the "sacred cube" is open and responsive on all sides, so to that extent it would seem to have fewer idiosyncrasies which cause it to limit or to impede the progress of the beam of light, thus making that beam visible to our mortal eyes through our man-made petrological microscopes its unity remains undisturbed. The doubly refracting minerals, on the contrary, may be said more especially to belong to the world of duality, and to be governed by its laws; in other words it is *because* they are capable of birefringence, *because* of what one might call their limitations, and certainly because of their "poles of opposites," that we are able to observe, under given conditions, the passage of light through these crystal individuals. "Contrast . . . is essential to the existence of the Manifested Universe" (*The Secret Doctrine*, Vol. I, p. 43). Doubly refracting minerals, therefore, belonging as they do to an inferior grade of symmetry, might be said to represent lower manas; while those which are singly refracting would suggest the Higher Triad as it may be dimly reflected in the world of crystals. Regarding the mineral kingdom as a whole, one might perhaps see in this a slow evolution taking place in crystal consciousness from duality upward toward unity.

It is exceedingly difficult when approaching the subject of transmitted light, to avoid technicalities, which are naturally wearisome save to those who have made a particular study of optics, but there is one fact which is of especial interest,—the fact that the two refracted rays in a mineral which exhibits birefringence, do really suggest, by their very behaviour, the "pairs of opposites," for these two refracted rays vibrate at right angles to each other; they are "opposed" even to that extent. They are also of different velocities,—an important point. Were it not possible, by a system of prisms in the microscope, to disentangle these rays (could we not separate the higher from the lower nature), much of the inner life of the crystal under examination would "remain dark" to us, as is the case with the singly refracting mineral which would seem to be governed by what we might call super-microscopic laws. The lower nicol, a specially devised prism, causes the ordinary (the more refracted, because slow and lethargic) ray to be totally reflected (sloughed off), while transmitting the extraordinary ray (the less refracted because fast and energetic). Inertia is left behind; what we may think of as a more one-pointed state of crystal consciousness has begun, and this transmitted "polarised light" (vibrating, as it leaves the lower nicol, in one plane only, no longer in two, which were "opposed") can now be used as a key to open the gates into

that radiant inner world of the mineral kingdom, where colour appears to be the very substance of which it is composed.

As the action of light in a crystal is dependent upon the symmetry of that crystal individual, so, of course, is its colour (an integral part of light) equally dependent upon it. *The Secret Doctrine* tells us of the close association in the Cosmic scheme of these two,—colour and geometrical form. Perhaps one day science will reveal to us the third aspect which is needed to complete the trinity; I mean, of course, sound, for there must surely be a "melodious heaven" in the crystal order of creation. We cannot yet hear or understand crystal language, but I am sure that in some way crystals must be talking to us very simply and directly, either by colour flashes or by sound, but we, alas, are unable to comprehend them, nor, even if we could do so, have we any language in which to answer.

Colour is one of our guides in classifying crystals, in establishing for each its proper place in one or other of the seven crystallographic systems; yet, while absorption is a property common to many minerals, it does not, as a matter of fact, appear to be invariably present, for crystals seem to have a fastidious and unequal colour hunger; they show marked individual preferences. In examining their physical characters, we saw that no two minerals were exactly alike; the same thing is true of their optical reactions, for not only do different crystals of the same system show what appear to be clearly defined colour idiosyncrasies, but one and the same mineral will exhibit different colours in different directions,—what is known as "selective action." As a modern scientist, speaking of the behaviour of crystals, has wisely said: "There is evidence of a controlling force at work." Speaking metaphysically, *The Secret Doctrine* points to the connection between the seven principles, the septenary scale, and the seven aspects of colour, and while it would indeed be audacious to claim even an embryonic septenate of principles for crystal individuals, the colours which they display do undeniably suggest certain *qualities*, qualities which change with changing conditions, just as consciousness in human beings (or in animals, or even in plant life, for that matter) may be modified or transferred according to varying outer circumstances.

This is not the place, as has already been said, to indulge in technicalities, but it may be interesting, by way of illustration, to speak of one or two of these crystal "traits," though it is hard to know which to select, since all are interesting and since there are endless numbers of them. Take the case of the brilliant polarisation colours in a specimen of quartz when the section is cut parallel to the optic axis,[3] while, when cut perpendicular to it, that is to say, when there is a basal section of the very same crystal, the field will remain quite dark. Take a mineral, subject to extinction, either straight or oblique: as the stage of the microscope is rotated, the mineral, in certain directions, glows and pulsates with waves of prismatic colours, while in other directions it

[3] Among the doubly refracting minerals there are those which have one and those which have two optic axes, *i.e.*, directions in which the light is singly refracted. Along these directions, therefore, no light passes when the nicols are crossed. Quartz is uniaxial.

seems suddenly to disappear entirely, or, what is more ghostly still, appears as a kind of veiled form, a living thing seen through a mist; rotate the stage farther, and the glory of the colour streams out again, blending and separating, twisting and weaving. Extinction angles vary with the class as with the individual; muscovite, for instance, showing the most beautiful polarisation colours of clear, bright pinks or greens, has straight extinction, while with augite it is oblique; yet both belong to the monoclinic system. Again,—examine two specimens, one of "right handed" and one of "left handed" quartz; for optically, as well as structurally, there are these two kinds of the same mineral. In order to obtain the ascending sequence of colours (Newton's scale) in a right handed crystal, rotation must be to the right, and vice versa for the left handed mineral, yet crystallographically speaking, there is little difference between them. Still again, take a crystal of selenite (gypsum) and see how very much the optical properties are altered with change of temperature. Some minerals reflect one colour while transmitting another. There are optically positive and optically negative minerals, these being determined by performing a "trick" with a mica plate,—a trick which fascinates every beginner. It is not only, however, the individual peculiarities of minerals which arouse our keenest enthusiasm in the study of optics: the certainty that we are in closer touch with an ethereal region, a crystalline state of being ordinarily hidden from us; that we have in some mysterious way penetrated to a plane higher than the purely physical, is what allures us. Can anyone look at the inconceivably delicate interference colours of a very thin section of calcite, colours of such a high order, so fine, so pure, as to be almost invisible, without feeling that, by some miracle, he has had a glimpse of the unearthly beauty of the inner world? If we could *hear* the "air-born voices" of these amazingly subtile, almost mythical tints, I think they would be like the well-nigh inaudible, yet strangely penetrating and stirring notes in the highest register of a Stradivarius.

Beautiful beyond description as are these filmy, shimmering polarisation colours, however, it is when we use convergent light that we reach results which are a fitting culmination to the study of crystal optics, for in viewing a mineral under these conditions we are, as a matter of fact, looking at the actual physical crystal even less than in the former processes of microscope analysis. What we see now is the effect produced upon the rays of light after they have passed *through* and *out* of the physical crystal individual; we find ourselves looking at a kind of luminous emanation, or, as it were, a lambent other-self. Up through the crystal have flashed the rays of light, which converge at its heart; the crystal has gathered all the light of its world into one point within itself; out again surges this light, in radiating beams, diverging, expanding, spreading themselves in streaming prismatic colours, the result being what is known as an "interference figure." This interference figure, particularly striking in the case of uniaxial minerals, has a gleaming background composed of delicately but clearly defined concentric circles, each circle a glowing rainbow, all the colours of the spectrum ranged in orderly succession from the

innermost point to the outermost rim, and over the wide expanse of the whole, reaching great arms from centre to circumference, the dark, yet curiously luminous shadow of a huge cross,—the circles of Eternity, the Cross, that most ancient symbol of Immortality. I have spoken as though what we looked at was on a very large scale, while, as a matter of fact, the field of the microscope is relatively small, as we know, but the interference figure itself assumes, for all its diminutive size, almost a majestic aspect, startling in its symbolism. The small crystal individual has thrilled responsive to the waves of light which have flooded it like liquid fire; the very Spirit of Life seems rushing through it; the rainbow circles gleam and flash; they appear silently, mysteriously to wheel and turn as the stage is rotated, while the dark cross remains fixed, indescribably dominating,—a new and radiant crystal individual seems suddenly to have sprung into being; it is, as it were, the apotheosis of a crystal soul.

Beyond this, save for relatively unimportant processes, the microscope does not carry us, but we may be sure that it is our own fault that we cannot follow this "deification" any farther. Perhaps one day we shall be able to do so, and in the meantime we may console ourselves, somewhat, with words from *The Elixir of Life;* "Get better instruments and keener senses and *eventually* you will." And if, as seems probable, the whole subject of crystal optics is but an outer, scientific corroboration, in this lowest of the kingdoms, of that lofty, inner, mystical state, known to us as Vision, how much more might be written of the dawning individuality of crystals! What correlations might be traced, how many links might be added to our chain of evidence! That, however, must be left to some fortunate student of Theosophy who has a wider knowledge of optics, a deeper understanding of Vision than I have.

D.

The infinite alone is the form of God.—LAMARTINE.

THOUGHT, PURPOSE AND CREATION

SCIENCE is based on the conviction that all things on the physical plane, from solar systems to atoms, are under, and act in accordance with, law. A step, but only a step, beyond this is the theosophic axiom, "As above, so below", which means, among other things, that the same great fundamental laws govern not only the physical plane but the mental, psychic, and spiritual planes as well. The universe is one, and it and all its planes are ruled by law and by one set of laws. Creation, for example, must take place in accordance with the same basic law, irrespective of whether that which is being created be a universe or an army, a solar system or a poem, a flower or a body, the vehicle for a soul.

It follows that the study of the principles governing the creation of any one thing will throw light on all creative activity, just as the fall of a certain historic apple opened the door to all of modern astronomy. Creation is the embodiment of a purpose in outer form, a type of activity in which, consciously or unconsciously, we are engaged all of the time, with far more important results to ourselves than we have any idea of. Thought, even the most foolish and idle, is creation, as we shall see later. One of the things that each man is creating, usually with no faintest appreciation of the fact, is his own future. "As a man desires, so he thinks; as he thinks, so he becomes." What he becomes determines his future, in this and other lives. This is the third of the three truths described as absolute in the *Idyll of the White Lotus*, "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment." It would seem, therefore, that there were few things more worthy of study than our own mental processes. These processes must be governed by the same laws that rule elsewhere in the universe. What is it that happens when we think, and how does thought affect our growth and destiny?

Science speaks of a universe of law and force. Theosophy adds to these, consciousness, intelligence and purpose as pervading all things. The theory of evolution in itself implies a purpose, a goal, toward which all things evolve. Theosophical writers regard life and consciousness as co-extensive, and believe every atom, every stone, flower and tree to be endowed with its own measure and type of consciousness. A little thought shows that everything living, everything capable of growth, consists of an outer "material" vehicle and an inner "spiritual", content, its life, consciousness and purpose. Thus a seed, say of an apple, has its outer covering, perceptible to our senses, and an inner principle of growth, imperceptible and undiscernible, which is what causes it, first to grow at all, and, second, to develop into an apple, instead of some other tree. The inner content of the seed, its nature and purpose, is made

manifest as it grows, that is, as it clothes itself in physical matter, forming trunk, branches, leaves, fruit and new seeds, themselves containing a fragment of the creative power of the original seed. The growth of the tree is the progressive incarnation and revelation of the spiritual content of the seed.

The universe is one, and it is a universe of purpose. We may safely assume that the Creator did not make it, or any part of it, in idleness. Everything that exists at all, can only exist for the fulfilment of a purpose. On no other terms would its continued existence be conceivable. Everything we know, or can conceive, must, like the seed, have a material vehicle and a spiritual content, a purpose to be fulfilled. This purpose it works out through, and by means of, its material vehicle, which it expands and develops from within.

At a meeting of the New York Branch of The Theosophical Society a few years ago, it was suggested that the expression of an idea in words furnishes a close analogy to the incarnation of a soul in a physical body. An idea arises within us and we become conscious of it first as a vague something in the back of our minds. We try to draw it into the forefront of consciousness, to clothe it in words—to give it a body, so to speak—in order that we, or others, may see and understand it. The words to be used can only be drawn from our own past experience, since there are within us no other words but those derived from that experience. We take the ones that seem best fitted and give tentative expression to the idea. Looking at what we have said objectively, and contrasting it with the thought in our minds, we realize the inadequacy of the attempt at expression and discard it to try again in another form,—which also must be drawn from our past experience. Each time we try to express it, we see a little more clearly what our idea really is, and also what it is not. Each time, perhaps, we come a shade closer to a true presentation of our thought. Sometimes a poet finds a form which so perfectly embodies his thought that it becomes a part of the permanent inheritance of the race, to be used henceforth by those who wish to convey that particular idea. Such is Dante's phrase: "In His will is our peace," and St. Augustine's: "Thou hast made us for Thyself, O Lord, and our hearts are restless until they rest in Thee."

In the same way, the soul seeks to express and gain understanding of itself through a succession of bodies. To express itself outwardly means to reproduce the likeness of the soul and to give outer effect to the inner purpose for which that soul was created. That purpose *is* the soul. The Divine Thought had a purpose in creating the soul; the soul is that purpose. It is what made the soul and gives it life. Obviously, therefore—Omnipotence and Omniscience not being given to making mistakes—the soul has the inherent power to carry out the purpose of its being. That purpose involves manifesting itself and its likeness in outer form. Obviously, also, if it fail to try to fulfil its purpose, it ceases to have a reason for continued existence and is doomed to perish sooner or later. Its immortality must depend on the achievement of its destined course.

To return to our analogy. The soul, conscious, but not yet conscious of

itself and its *raison d'être*—just as we were not conscious of the content of our idea until we had tried to express it—creates a personality, incarnates in it, and, as it were, tests out various possible lines of action. Finding that they are not what it wants, it discards them and tries again. Personality after personality is built up, tested and discarded. As in the case of the effort to clothe an idea in speech, the materials out of which these personalities are built, can be drawn only from the past experience of that soul. Each incarnation adds to the richness of that experience, makes possible a wider choice next time, and reveals a little more of the soul to itself, showing it what its true nature and desire are, and, equally important, what they are not. One of the functions of Karma is to reveal to the soul the nature of the choices it makes, by causing it to experience the effects of its actions, portraying to it, fully and to the end, the essence and inevitable consequences of that which the soul had mistakenly believed to be its desire. After a longer or shorter time, a personality may be built up and so trained by obedience, that it really expresses the purpose of the soul, and accordingly does not have to be obliterated, but can in a sense be used permanently, recreated life after life, as a fitting instrument for the soul's work. It then becomes an individuality in the definition of *Light on the Path*, "An individual is the complete embodiment of a single purpose."

It is only through its material vehicle that we can in general become conscious of the spiritual content of anything. Spirit itself we cannot yet cognize, just as we cannot see light itself but only its reflection. The sunlight streams past the earth through space, but we can only see it when it strikes and is reflected from some material object, such as the moon. In the same way, before we can become conscious of the meaning of a thought, it must take form in our minds, must embody itself in a vehicle which it is the function of the mind to produce for it. It is only the vehicle which comes from the mind. The impulse and content come, not from the mind itself, but from above or below it, from our wills or from our desires as the case may be,—a point to which we shall return later. These "thought-bodies", the forms created by the mind to embody the thought, must be composed of substance finer than any known to us, but they must be substance none the less. Each thought we think has a body in which its existence is continued for a longer or shorter period depending upon the intensity of the thought, the force put into it, and the nature of its content. This fact, incidentally, explains a number of things otherwise inexplicable, such as the unmistakable atmosphere of prayer to be found in certain churches where there has been real devotion.

As the universe is one, governed by one set of laws, and as creation follows the same course whether that which is being created be a thought, an army, or a universe, we may get light on the creative processes of our own minds by endeavouring to follow the operation of the same laws, both in analogies familiar to us, and also, so far as we are able, in the structure of the universe itself. Obviously, any attempt to formulate those great processes in words must be unsuccessful, and, from certain points of view, misleading and false, just as the

attempt to map a sphere on a flat surface inevitably results in distortion. We do not, however, on that account discard all flat maps of the earth's round surface. We use them with due allowance for their admitted incorrectness and limitations. In the same way, realizing the impossibility of grasping the Infinite with a finite mind, we may, nevertheless, get some light even from a flat map.

How and why is an army created? What, for example, did Napoleon do on his return from Elba? He was filled with a single purpose, to protect France against the attacks which he knew the allied nations, under the leadership of England, would immediately launch against her. To give effect to that purpose, he had to incarnate it in an army, which he at once set to work to create in accordance with the plan in his mind. He was himself, of course, familiar with every detail necessary for a perfect army, from the equipment of a private to that of the General Staff, but obviously he could not work out each item of his plan himself. Instead, he sent for his former generals, thoroughly familiar with his ideas, and charged them with the execution of the different parts of his purpose.

First, no doubt, he formed his General Staff, to oversee and co-ordinate the whole, then selected one general for Chief of Cavalry, another for Chief of Artillery, and so on. In creating them generals, the Emperor endowed them with a portion of his authority, with the power and duty, in their turn, to create subordinates, Chiefs of Divisions, each again thereby endowed with such fragment of the central authority as was necessary to enable him to carry out his part of the general plan, to appoint his subordinates, and so on. Each experienced officer knew exactly to the minutest detail the duties of his own position and those of everyone under him, with all that was required for them and just what it was that they ought to do. In each case the subordinate, in his turn, knew and put into effect, the idea in the mind of the chief who appointed him. This idea itself reached back through the intervening military hierarchy to the idea in the Emperor's mind, when he thought of the need to create that division of his army. What happened was that those under him successively gave outer form and expression to his single purpose. Understanding and obeying it, they helped to incarnate it in an actual army of flesh and blood. It became outwardly manifest to all, a potent instrument ready to act on the physical plane, but nothing was there that had not been latent in the original thought of Napoleon. (Nothing, that is, except the self-will, jealousy and personal weaknesses of his officers which subsequently lost Waterloo, and which were hardly part of his plan, although doubtless Napoleon, knowing human nature, foresaw and made what provision he could to correct them).

The *Secret Doctrine* describes this process at the dawn of the Manvantara, and speaks of the universe as arising from Divine Thought, "not *from* but *in* the one Absolute", that is, it arose and is now within the mind of God, not separate from it, not *from* but *in* it. Philo speaks of the Logos and of the plan of the universe, likening it to the plan in the mind of an architect com-

missioned to build a city for his King. He must work out each detail in his mind, streets and squares and houses, palaces, wharves and temples, all that goes to make a perfect city. First the plan must be formed in thought, and then be given outer form in bricks and marble. In the same way, the plan of the universe arises in the mind of the Supreme. This plan cannot be a dead thing. Nothing springing from the Supreme, the source of all life, could be dead. Each thought of God must itself be alive, must itself be a great spiritual Being, formed of the very essence of the Infinite, and so be endowed with infinite power, wisdom and radiance, great in proportion to its nearness to its Creator. When, therefore, the thought of the whole universe first arose, that thought was itself living, a great Being, the "First Logos", if you like, and contained within itself the plan and the potentialities of everything that has since arisen, together with the wisdom, the creative power and purpose to bring it to outer manifestation. It was ensouled with the purpose of the Supreme to create this universe and was itself that purpose. This first "Being", or "Thought", or "Logos", would then further develop and manifest its own being, the purpose to create the universe, thinking the next steps, which were, let us say, solar systems,—not thinking *of* them, but thinking *them*, and not their material forms but their essence, purpose and directing spirit, with the result that they came into being, into life, as great living Beings, full of divine radiance, splendour and wisdom, charged in their turn with carrying out part of the original purpose and endowed to that end with a part of the Divine creative power.

We may think of these living Thoughts of God, the great Beings charged with the creation of solar systems, as in their turn working out the details of their vehicle, reaching, in time, the planets and our earth. This earth, in our view, would, like everything else, first arise as a purpose in the mind of the high Spirit entrusted with the execution of this part of the universal plan. That purpose would be simply a further differentiation of the Divine purpose, not separate from it, for it is an integral part of the original conception, contained in it and one with it. As an integral part of the Divine, it is and must be itself living, immortal, full of the splendour and power of the Divine. The "Planetary Spirits", or "Dhyan Chohans", represent a further differentiation. They, working out the purpose that is themselves, soul of their soul, created hierarchies, each a further development of the original plan, a further working out of its details, each in turn creating other beings below himself, making one unbroken spiritual hierarchy descending downward to man, and stretching upward above him beyond the limits of our highest imagination.

We may picture special hierarchies in charge of plants, of trees, of rocks and metals, of ants and bees and birds, for every atom in the universe is evolving, and is cared for and protected by Divine foresight and tenderness. Truly, the Theosophical philosophy, as given us by Madame Blavatsky and Mr. Judge, is the grandest and most sublime of which the mind of man can conceive.

Of course, universes are not created by Divine Thought out of nothing. *Ex nihilo, nihil fit.* Napoleon, forming his army after Elba, did not create it from the air, or even from raw material. He reappointed his former generals and officers. There have been other manvantaras and other universes before this one. The "thought" of God calls forth from pralaya into renewed activity, the beings who lived in the last manvantara, each at the point of development to which he then attained. Everyone is always given power to the extent to which he can be trusted to use it for Divine ends, and not to divert it to the injury of himself and others. This is a spiritual universe, which is only another way of saying that it is a universe of purpose—purpose being an aspect of spirit. Spirit without purpose is inconceivable. In fact, the test of the genuineness of a "spiritual experience" lies in whether or not it results in right action. To say that "Spirit pervades all", is to say that Universal Purpose pervades all things, to just the extent that those things are able and willing to receive and to express it in action.

The process of creation through intermediate beings does not end with man. Each man is himself in essence a spark of the Infinite, of infinite potentiality and fully representative of the whole. Just as the apple seed contains within itself the full potency of the parent tree, including the power to create new seeds, leaves and fruit, so man's spirit contains within itself all the powers of the Divine, including the creative power. Whether we will or not, whether we like it or not, we are all creating all of the time. The question is: What is it that we are creating? The answer depends upon the centre from which we are acting at any given time, upon the motive of our act, its spirit and purpose.

Man, being composed of a higher and a lower nature, may act either from the lower and selfish, or from the higher, selfless centres. The thoughts that arise in our minds spring, in general, from our desires, and these, in turn, may come either from the higher or from the lower nature. We can learn much of ourselves and of what it is that we are subconsciously desiring, by the observation of our thoughts in leisure moments, our "unpurposed meditations." To what do our minds turn when left to themselves? To idle drifting; to some desired pleasure, some more or less disguised form of vanity, picturing ourselves doing or saying or achieving this or that? or to our duties, to what we can do for others?—to ourselves or to our Master? Thought itself, Manas, has been described as the spark struck off by the interaction of Buddhi, spiritual will, with Kama, personal desire. It is dual, and is called Buddhi-Manas or Kama-Manas according to the principle which dominates its activity. The consciousness of the average man is centred in his lower desires, in Kama-Manas, and he identifies himself immediately and automatically with the desires that arise there, feeling them to be "his" desires. In point of fact, they may not be his desires at all, but may have swept over and engulfed him from outside of himself. The craze for Mah Jong or cross word puzzles is not an isolated phenomenon. This imposition from without is true of far more of our desires than we have any idea of. It is only the disciple who can

know with any certainty what his own true desire really is, and hence only the disciple who is free to follow it.

The mind is a dynamo, a perpetual motion machine, working ceaselessly in the production of thought forms. Many of these forms are merely pictures of what we see around us, or repetitions, often senseless, of what has been said or thought thousands of times before. Such idle thoughts are only shells, with little power or content of any sort, and are correspondingly short-lived. A large number, however, are produced under the pressure of some form of desire, and the vehicle so created is filled at once with the purpose that instigated the thought, good or bad. A man thinks of a thing with desire for it, or repulsion against it, as the case may be, but in both instances filling the mental, imaginative picture, or vehicle, with a content of positive or negative desire, the wish, perhaps not consciously realized, to attain or to avoid it. This element of will and desire is a bit of the man's own life, and makes of that thought a living thing, an entity, in Theosophic terminology an "elemental", with a life and a kind of consciousness of its own, derived from the thinker, belonging to him and yet with a measure of independence, like a rebellious vassal in the days of feudalism.

We may think of the mind as producing its thought-forms under the compulsion of one of two different streams of life-force, sometimes flowing into it from the higher nature above, and sometimes from the lower nature beneath. In both cases, the mind creates the vessel, and the life-stream fills it with a content, clear and pure when from above, muddy and foul when from below. The character of the content is determined by the source from which the stream is flowing at the moment of thinking, and that, in turn, depends on our "centre of self-identification" at the time. Were we feeling ourselves to be the higher, real self, or the lower, reflected personality? With which were we identifying ourselves? When we give this sense of self-identification to anything, feeling "that is my desire, my thought", we impart to it a fragment of our life-force, endowing it thereby with life once ours but henceforth belonging to it, and with a purpose corresponding to our purpose, our desire, as we thought that particular thought. We are continually creating these elementals, and thereby draining ourselves of life-force that should be ours to use for our true purposes. Force put into one desire is not available for another until reclaimed. The result is that most of us are incapable of any thing but pitifully weak feelings in any direction except those few in which we have been building up desire-elementals for years.

The totality of these past thoughts make up our personality, colouring with their colour all that reaches us from outside and all that goes out from us to others. They are endowed with a life and a purpose of their own—once ours as we have said, but no longer under our control. They live on attention, and ceaselessly try to attract ours, and to make us identify ourselves with them, thereby increasing their life. They are also filled with purpose—"our" purpose, as we thought when we created them—which they constantly try to carry out. A drunkard thinks of drink and lets himself desire it, making

thereby an elemental filled with the desire and purpose to gratify that craving. In its effort to express itself, the purpose with which it was filled at its creation, it tries in every way, and at every opportunity, to bring itself to the attention of its unfortunate creator, suggesting incessantly, "*I* want a drink, *I* want a drink." It is within the man himself. He hears the voice, identifies it with himself, and thinks and feels that he himself wants the drink, —though the fact very likely is that he loathes it, and himself for yielding to it, and may, perhaps, have been fighting desperately against it. The desire for pleasure, for sensation, for sex; for the gratification of vanity or of any one of the thousand other desires of lower nature, works in just the same way.

No man lives to himself alone, and neither our thoughts nor our acts are isolated phenomena, affecting ourselves only. The effect of thought is as if each thought were double, one part remaining within us, like the retained carbon copy of a business letter, and the other going out into the world, colouring and affecting by so much the world's psychic atmosphere. It has been said that many a man, making a really heroic struggle against some overmastering passion, and just holding his own against it, has been pushed over the brink of ruin by thought-desires which came over him from without, springing perhaps from some mind that, sure of its own strength, and that it would not yield to the sin in outer act, nevertheless played mentally with the thought of it. Like radio, minds tuned by past wrong thinking to certain "wave lengths", pick up the similar thoughts of others from the atmosphere around them, thus reinforcing the evil within themselves.

Tradition says that, between his earth lives, every man must go back over all his past thoughts, each one passing in review before the thinker. What a terrible purgatory, to go a second time through the whole mass of idle, mental inanities; the mountains of commonplace; vulgar selfishness or vanity; the envy; the jealousy; the self-pitying, whining complaints at our hard fate! The mere thought of the boredom of it, should be enough to terrify us into becoming mental saints at once.

Our present point, however, is the immediate effect on ourselves of these creations of ours. Each thought vehicle, that we create and fill with desire, receives from us a portion of our life-force and of our store of purpose—that store which we received in trust when we were ourselves created, and which was designed to bring us to the full stature of our growth in the spiritual world, to make us "perfect as the Father in heaven is perfect". It is that for which we were created, and for which we were ensouled with a living spark of the Infinite,—infinite itself in its potentialities for growth and development. "The future of the soul is the future of a thing to whose growth and splendour there is no limit." "There are all the powers of nature before you, take what you can." They are there for us to take, and we have been given the power and the duty so to develop ourselves that in time we may take them. It has been said that there is no force in the universe, no power of the Divine, that man is not destined ultimately to wield. That is the path of our evolution, and the purpose with which and of which we were created.

The question is: What have we done with that store of purpose—of spirit—entrusted to us? Have we been faithful or false trustees? Does our purpose run true, or have we perverted it to our own ends, the ends of the personality? What is our purpose in life? Or rather, how innumerable and petty are our purposes, day by day, and minute by minute! Watch and see how each desire for self diminishes by just so much the force available for one's real purpose, or for that matter, for any other use, good or bad. It is locked in that particular thought-vehicle, that elemental, which henceforth seeks to carry out the purpose with which it was endowed at birth, and no other. When a man lets himself desire candy—of any sort, on any plane—that amount of force is thenceforth only active in seeking to draw his attention to candy, and to make him think that he wants it.

Fortunately, these lower desires are for the most part self-contradictory, and weaken not only us but each other. Many a man has been saved from drunkenness, for example, by vanity—by what would, in one more advanced spiritually, be the "vice of human respect". On the other hand, the higher desires are harmonious, tending to one goal, each one strengthening all the others and, obedient to our wills, adding by so much to the force at our disposal. Most of us have pitifully little power of desire left. We want what we want so feebly. We love with such a faint flicker. It is not that we lack the power of love or desire, but that we have left free for our own use not one hundredth part of what we should have. It is only when this dissipated force of desire is reclaimed from its elemental jailers, that we can commence to use it as we will, to desire as we truly desire, and not merely as a result of past habit. It is only then that a man's true force begins to be at the service of his own will, only then that he begins to be free.

J. F. B. M.

A perfect man ought always to be busied in conquering himself. He must suit himself to the manners and tempers of others; but he ought always to be master of his own heart and actions.—CONFUCIUS.

DELPHI

FORTUNATE is he who travels to Greece in the spring, and in his journeyings comes up the Corinthian Gulf to land at Itea, and thence climb the two thousand feet to Delphi, which lies on the lower slopes of Mount Parnassus. In the clear air and brilliant sunshine of an April day, the sea sparkles with iridescent lights, amethyst, sapphire, "wine-dark,"—where fall the deep shadows from rock or cliff. In the early morning the bay is silent and still, save for the flight of gulls; then the sun rises behind the hills, and the snow-peak of Parnassus gleams in the clearer light. In an opening passage of Euripides' drama, the "Ion," the priest greets the dawn over the holy mountain: "Parnassus' untrodden peaks, bathed in light, receive for mortals the wheels of day. The smoke of incense rises up. . . . Phœbus' ministers come to the shrine." It is impossible to describe the effect of light and shade in that sparkling atmosphere of the coast-lands of Greece, where distance seems obliterated and infinite gradations of colour are clearly defined.

The road up to Delphi winds along the hillside, through olive groves, gleaming with silver light, by verdant fields, past rocky ledges, where grow an abundance of wild flowers—blue anemones and scarlet poppies and yellow saxifrage. Half-way up is the village of Chrisso, with white-washed cottages and gnarled olive trees; thence the traveller climbs to Kastri, a new village, built when French enterprise, at the end of last century, undertook to clear the site of Delphi, where the village stood, and rebuild the cottages, a short distance away, to render possible the excavations. The traveller, following the bend of the road, suddenly comes to Delphi, the centre of Greek civilization and worship, and the holiest shrine of Hellas.

To the Greeks it was indeed the centre of the world; legend told how Zeus had sent two eagles to fly towards each other from the ends of the earth, and they met at Delphi, at a spot marked by an ancient conical stone, the omphalos. The sacred spring of Castalia rises in a deep gorge, guarded on either side by the Phædriades, the Shining ones, two great rocks whose surface reflects the slanting rays of the sun as it illumines them. All around are the hills; Parnassus, the haunt of the Muses, towers to its snow-peak above; opposite is Mount Cirphis; below the Pleistus valley, sloping down to the plain of Crisa and the gleaming sea. No description can give any idea of the grandeur of the surroundings; it is said that they are most impressive in the summer-time, when the contrast between the heat of the mountain-side, and the dark coolness of the gorge, is so great as to cause amazement. At all times of the year the traveller might feel a strange enchantment in the place, and experience something of its stillness.

From earliest days, Delphi was regarded as a holy place, and it is interesting to consider the claims which it made on Greek worship, and the influence

which extended, far and wide, through the oracle. It is said that the shrine first belonged to Gæa, the goddess of the Earth, then to Poseidon, afterwards to Themis, the deity of law and right, who gave it as a gift to Apollo, and he was the presiding god throughout historic times. There is an early Homeric hymn[1] telling how Apollo, the Far-Darter, Lord of the silver bow, came down from Olympus and travelled to Parnassus; there he met and slew the dragoness Pytho, and established his dwelling at Delphi. The god looked out to sea and saw a ship coming up the west coast, having sailed from Cnossos, with Cretan sailors on board; he leapt on to the ship and led it to Crisa, and sprang on shore, in form like a star; his splendour flashed around and caused terror. He led the Cretans in triumph to Delphi, and appointed them as guardians of his temple. The connection between Crete and Delphi persisted throughout the centuries; in Crete itself, there are traces of the worship of the Delphian Apollo. This is all the more interesting when it is remembered that Cretan art shows marked Egyptian influence, and it is thought by many that Crete was the stepping-stone between Egypt and Greece. It is just possible, therefore, to form a link between Delphi and Egypt, in the South. The cult of Apollo is said to have come from the East, perhaps from Babylonia, whence came also the god's connection with the number seven; in the Iliad, the god is seen as an ally of Troy. He himself came down from northern Olympus, and legend told how, in the winter-time he left his dwelling at Delphi, to retire to the land of the Hyperboreans,—that strange region of the dwellers beyond the North Wind. Delphi also looked towards the West. From the eighth century B.C. onwards, colonial enterprise was active along the west coast of Greece, and on the shores of Italy and Sicily; it is recorded that every newly-founded colony was placed under the protection of Apollo Archegetes, the Leader. It is interesting, therefore, to trace the connection of the god with the four directions of the earth, and to find how the influence of Delphi spread out in concentric circles, from the oracle and shrine.

The cult of Apollo seems to have evoked what was best in Greek religion and worship. It is true that the god himself is not always seen in a favourable light; the many varied stories current in Greek mythology caused a good deal of confusion to those who wished to see, in the deity, a divine agency, free from human passion and lust. The whole subject of classical mythology is a difficult one. It is probable that the nature-cults of earlier peoples were taken over by the invading Hellenes, transformed into the legends of their own deities, and elaborated, through the power of their vivid imagination, till the gods were represented as little more than powerful human beings whose lives were often anything but inspiring. It will be remembered that Plato, in his *Republic*, criticizes the "immoral" theology of Homer, and asserts that the deity must be all-good and all-just. He would not allow those baser myths to have any place in his educational system. Pindar, who is the relig-

[1] *Homeric Hymns*, translated by Andrew Lang.

ious poet *par excellence*, rejects immoral stories of the gods. He reflects the attitude of many thoughtful Greeks who agreed that "if the gods are evil, then they are no gods." In later times, the Neo-Platonists sought to explain Greek myths, by giving them an allegorical interpretation. In his true aspect, Apollo typifies the radiance of Light Eternal; in his attributes he is seen to be influential in many activities of life. He is, first of all, the "Far-Darter," lord of the Bow, the sworn enemy of the wicked, whom he destroys; he is also the healer, though in this respect he is less known than Aesculapius; he is the lord of song, and is often represented with a lyre; he is the protector of cattle, and he delights in the foundation of towns and colonies; he is the lord of prophecy, and the source of inspiration of the oracle at Delphi. Finally, in connection with the cult at Delphi, he is especially associated with the ceremonies of purification, and he is called Catharsios, the Purifier. Two oracular answers[2] are given in the Greek anthology, which illustrate this aspect: (1) "Stranger, if pure of soul, enter into the sanctuary of the god of purity, having but touched the sacred stream. For lustration is an easy matter for the good. As for the wicked man, not the whole ocean with its waves, could wash him clean." (2) "No defilement can ever touch virtue. But whoso is baneful of heart withdraw, for the washing of thy body will never cleanse thy soul."

Worship, which is instinctive in the heart of man, is directed towards the Eternal, in places such as Delphi. In all true worship there are two essential elements, aspiration and purification. Man looks up to the "everlasting hills," and makes obeisance to the Power at work in the Universe, and manifested in all Creation; he sees his own insignificance, and that he is afar off "in a region of no resemblance," and he finds within him a yearning for the purity of heart which will enable him to approach nearer to that power, to worship in Spirit and in Truth. From those two factors is born a third, the idea of Sacrifice. At first it is interpreted very literally, in terms of material offerings brought to propitiate the deity; after a long time, man discovers that he himself must be the offering, and he comes at last to understand the meaning of self-surrender.

From the ninth century, Delphi had a rich sanctuary, showing that Greeks came from far and near, to worship there. Various festivals were inaugurated; the Theophania was held in the spring, to celebrate the return of Apollo from the land of the Hyperboreans; the Septerion, a kind of religious drama, represented the victory of Apollo over the Pytho. The real Pythian festival was the Theoxenia, when Apollo welcomed the rest of the Olympian deities to Delphi, and musical contests were held. Afterwards, the usual games were added; chariot-races took place on the plain below, and in the stadium at Delphi was held the pentathlon,—running, leaping, throwing the discus, throwing the spear, and wrestling. The first Pythiad, when the games were celebrated, was in 582 B.C., and thereafter the celebrations took place every four years, throughout classical times. The Delphic oracle was at its height

[2] *The Delphic Oracle.* T. Dempsey.

in the seventh and sixth centuries. Herodotus tells that King Croesus, from far-off Lydia, sent wonderful gold-offerings to Delphi—he wished to appear as the adopted son of Hellas—and sent to inquire of the god, concerning his projected campaign against Persia. The oracle replied that if he crossed the river Halys he would destroy a mighty empire; he did—but the empire was his own! There was always a close connection between Delphi and Athens; when the early temple of Apollo was destroyed in 548, it was rebuilt by the enterprise of the great Athenian family of the Alcmæonids. To this period belong some of the famous buildings of Delphi—traces of which are still extant—in particular the treasury of the Siphnians, said to be a marvel of decorative art. The famous Athenian treasury of Pentelic marble, was dedicated after the battle of Marathon in 490. The protection of the shrine had been taken over, from the sixth century, by a league of states known as the Delphic Amphictiony; this league met twice a year, and became an important element, making for unity, in Greek political life. Its power continued, unchallenged, for two centuries, when it was superseded by the rising power of Macedon. Alexander the Great transferred the oracle to his own capital, though it was afterwards reinstated at Delphi, and was still influential in Roman times. The temple of Apollo was destroyed by fire, during the reign of Sulla; the emperor Nero ordered it to be rebuilt and enlarged, but afterwards took away some five hundred bronze statues from the precinct. There was a temporary revival of the religious attraction of the shrine in the first and second centuries A.D. Later on, Julian the Apostate, when he had renounced Christianity, and returned to paganism, sent to restore the temple, but the oracle declared: "The bright citadel has fallen to the ground; the speaking water is quenched." At the moment of his death, the emperor acknowledged once more the power of Christ, the King, in that tragic exclamation: "O Galilean, thou hast conquered!" In 390 A.D. the Christian emperor Theodosius closed the oracle, and his successor razed the place to the ground, thus seeking to destroy the influence which had gone out from Delphi for more than a thousand years.

As a result of this destruction, and of subsequent earthquakes, there are only fragmentary remains of the buildings and monuments which were famous in Greek art. The most striking of these is probably the bronze statue of the Delphic charioteer, dedicated by a Sicilian prince in 470 B.C., and still in a good state of preservation. It is remarkable especially for the vivid treatment of the eyes, in enamel work and onyx, showing how the Greek sculptors achieved a living expression of the eyes and face, though this has not survived in the other extant remains of Greek art. There is an interesting archaic Sphinx, dedicated by the Naxians in the sixth century. It is known that the whole precinct around the temple was crowded with statues and sculptured monuments, votive tablets and offerings; the remains of some of them can still be traced, with the help of the detailed descriptions of Pausanias, the writer of voluminous and accurate guide-books in ancient times. French excavations, begun in 1891, have brought to light the emplacements of the various

treasuries.[3] The Sacred Way, of paved stones, is clearly seen, in the shape of a Z, leading up the hill to the Sybil's rock, sacred from time immemorial; above it stood the temple of Apollo, the holy of holies. Its deep foundations have been excavated, showing chambers and pits which were perhaps used for storing treasure. Above the temple is the theatre of Dionysus, on a splendid site, and remarkable—as all Greek theatres—for its acoustic properties. High up the hill, above all the buildings, the stadium has been discovered, with its level running-track, and tiers of seats, commanding a magnificent view over Delphi, and down to the valley and sea. It needs but a little imagination to picture the splendid athletes coming in procession along the Sacred Way, past the temple, and up the hill, to try their skill at the various contests.

The games were a part of religious observance and were, in early times, an incentive to achieve and maintain a fine standard of physical fitness and endurance. It was not till later, when the games became professionalized, that they fell away from their first ideal. For the Greeks of the best period had a genius for combining all sides of life,—physical balance and harmony, trained perception of beauty and aesthetic value, artistic appreciation, creative genius (revealed in sculpture and architecture), and the whole brought under the influence of the religious instinct, and working towards a noble ideal,—an ideal too rarely achieved and, unfortunately, too soon forgotten. The inscriptions along the Sacred Way are votive tablets and hymns to Apollo, with musical notation. Music and poetry formed an important part of the ceremonies, and the best of dramatic art was seen in the plays given at the theatre. The Greeks understood that the drama was valuable in "purifying the emotions through pity and fear," though the description is inadequate to define all that was intended and achieved by their tragedies. Once again, imagination can bring the dead stones to life, and people those empty spaces with the throngs of worshippers, whose first duty it was to seek purification at the spring of Castalia before they approached the temple of the god. Below the spring is seen the wrestling ground and bathing pool reserved for the athletes, and close by are the marble remains of a circular temple dedicated to Athene Pronoia, the goddess of forethought and Wisdom.

Delphi, as the centre of worship for Greek states, served to promote the idea of Pan-Hellenic unity. The Amphictiony developed the system of keeping a holy truce, between states, during religious festivals; the ritual was seriously enforced. Tithes were exacted, from newly-founded colonies, and priests (exegetae) were appointed to act as advisers, in Athens and other states, on political and religious matters. The Greeks did not separate religion and politics; those two aspects of life were closely connected and interdependent. Delphi became an international meeting-ground; annals and records were kept there, which Herodotus sometimes consulted, for historical information. The oracle was instrumental in reviving and promoting hero-cult, as an incen-

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[3] *Delphi.* Frederik Poulsen.

tive to living men to follow in the footsteps of their great predecessors. This seems to be an important element in many religious systems, and the Greek hero-cult has been compared with the Roman Catholic policy of the canonization of saints, who would serve as living examples of sanctity, to others. In religious affairs, the influence of the oracle made for unity, but there was a fine spirit of toleration and open-mindedness, which prevented beliefs from hardening into dogmatic utterance. Xenophon records that a man once asked the oracle how he could best worship the gods: "According to the custom of thy city," was the reply, showing a world of wisdom within the span of two words, νόμῳ πόλεως. Apollo himself seems to have encouraged the cult of Dionysus, the companion deity who took possession of Delphi during the winter months. Dionysus was the patron of song, and of the drama, but his influence was especially connected with the Mysteries at Eleusis and the Orphic teaching concerning the Immortality of the Soul.

Of the poets, Pindar was intimately connected with Delphi, and he composed a number of his famous lyrics in honour of the Pythian games. The Delphians reserved for him a place of honour, and gave him a share of the first-fruits offered to Apollo; his descendants were welcome guests at the festivals. The poet is remarkable in his understanding of true freedom; he speaks of god-built liberty, θεόδματος ἐλευθερία, and it is this idea of freedom which is one of the most important contributions of Delphi to classical thought. In practical affairs, the enfranchisement of slaves was made easier at Delphi than elsewhere; in the realm of politics, the oracle usually gave evidence against tyranny; in individual life, the religious influence was exerted in the direction of penetrating wisdom and wide toleration.

Much has been written concerning the workings of the oracle, and the method of divination in force at Delphi. In general there were two kinds of divination, (1) a rational procedure, by the interpretation of omens; (2) a divine inspiration, μαντικὴ ἔνθεος, which was the method used at Delphi. Physical causes certainly contributed to this method of divination. In the rock over which the temple of Apollo was built, there was a natural chasm which, at times, emitted vapours,—a geological feature readily understandable in that region which was, not infrequently, subject to earth tremors. The cleft and vapour no longer exist, and it is supposed that later disturbances or landslips have obliterated all trace of them. The traditional account of the founding of the oracle was that the goat-herd Coretas accidentally came near the chasm, and was seized with frenzy, and prophesied. When the cult was established, a Pythian priestess was chosen, from Delphi, to be the instrument of the god's oracular responses. She had to be a woman of blameless life, over fifty years of age; no intellectual qualifications were necessary, and she was often quite uneducated; she was dressed as a young girl, and was sometimes assisted by two minor priestesses. When the time came for the consultants to put their question to the god, there was a regular form of procedure. The applicants bathed in the spring of Castalia, drew lots for the order in which the questions were to be asked, then approached the adyta

—the sacred enclosure of the temple—to put the question. Women were not allowed to come in person, but might ask questions by proxy. The Pythia bathed, chewed a laurel leaf, took up her position close to the chasm, and then declaimed. The priests of the temple (prophetæ) put these utterances into hexameter verse, so as to be intelligible to the multitude. The responses were often ambiguous, and capable of various interpretations, but sometimes they were clear-cut and definite.

It would seem, from this account, that here was every opportunity for trickery or chicanery. The remarkable thing is that the reputation of the oracle remained so high, throughout classical times, and the priests seem to have maintained a fine standard of character. They remained incorrupt, and were influential in maintaining standards of truth and honesty, nor is there any record of the misuse of the vast power which was in their hands. The records which do exist show that, on occasion, the oracle gave wise advice to states, in difficult situations, and truthful answers to individuals who came, in perplexity, to consult the god. There are three possible hypotheses to explain the rationale of the oracle. The first is that the answers were fictitious inventions of the priests who gave them out. The verdict of antiquity is against this. Pindar's poetry shows confidence in Apollo; the poet asserts his omniscience and declares that the god can have "nothing to do with falsehood." Of the tragic poets, Aeschylus and Sophocles have complete faith in the oracle; Euripides hesitates, but his belief in Greek theology, in general, is uncertain. Plato, in his ideal Republic, allows for the cult of Apollo who will continue to watch over legislation, and the foundation of temples: "For it is this god, I suppose, who from his seat by the Omphalos at the earth's centre, is the national Expounder of such things." He declares, in the *Laws*, that no cult is to be altered without the approval of the oracle of Apollo at Delphi, and of Zeus at Dodona. In Roman times, Plutarch declares his confidence in Apollo, who loves the Truth; both Plutarch and Cicero assert the veracity of the oracle. This, in general, is the opinion of antiquity.

The second hypothesis is that the answers were arrived at, by a process of logical reasoning, on the part of the priests. This is probably true in regard to many answers given, on political situations. Delphi itself was an excellent information-bureau; records were obtained from the agents (exegetæ) in various states, and the priests were well versed in current affairs. There were five special priests (hosioi), in addition to the prophets (prophetæ) and expounders (exegetæ); all were held in reverence, and their influence seems to have been in the direction of truth and righteousness. They were reponsible for the wording of the oracular responses, but these were always supposed to be founded on the direct inspiration of the deity, through the utterances of the Pythian priestess. This leads to the third hypothesis,—that the oracles were genuine revelations. It is difficult to believe that this was always the case; sometimes the oracle was consulted about quite trivial affairs, and it can hardly be supposed that the attention of the deity was concerned with trifling considerations. On the other hand, there were occasions of great moment,

when the response of the oracle guided the whole course of events, in the life of a nation or an individual, and it is possible to believe that, at such times, there was divine guidance behind the answers which represented, in truth, the "voice of the god." There comes in also the question of clairvoyance and clairaudience, as a possible explanation of the utterances which were prophetic. The Greeks did not define or analyse the matter, as far as we know, but were content to accept the phenomena as divine, in origin.

Some investigation of oracles given, at different times, may serve to prove this point of view. It seems that Delphi laid the foundation of a national conscience. Herodotus tells of the Spartan Glaucus, reputed to be a just man. A Milesian entrusted him with the custody of money, and on his death, his children claimed the sum. Glaucus refused payment, and sent to Delphi to know if, by a false oath, he could keep the money! He received a severe rejoinder from the oracle, and, though he gave back the money, he was punished for his evil intent, for "to tempt the god and to do evil are one and the same thing." This was a recognition that the motive power of sin is in the evil will,—an advance on an earlier moral standpoint. Pythagoras is said to have borrowed his doctrines from Delphi, in the sixth century B.C., but this is stated on the authority of Diogenes Laertius, who is not always reliable in his evidence. The most famous instance of the influence of the oracle is the answer given in regard to Socrates. A friend and impetuous admirer of his, Chaerophon, asked the god at Delphi if anyone were wiser than Socrates, and the answer was given that there was no one wiser. Now Socrates had no great opinion of his own wisdom, and in order to investigate this matter, in his searching way,[4] he went about questioning many wise men, and he incurred their enmity by proving to them that they were not really wise. He went through "Herculean labours" to question many different types of men, politicians, poets, artisans; all these were cross-examined, out of "devotion to the god," to find out what was the true meaning of the oracle. As a result of the search, Socrates determined that God alone is wise; he is wisest who, like himself, realizes that his wisdom is in truth worth nothing at all. It is suggested that Socrates was confirmed in his spiritual call through the answer of the oracle, and that his career thereafter was directed in accordance with the promptings of that inner voice, which was a guiding influence in his life. In later times, Cicero consulted the oracle as to how a man might obtain the highest fame: "Make his own nature, not the opinion of the multitudes, the guide of his life," was the discerning answer given.

Among the most important factors, in the influence which extended from Delphi, must be reckoned the inscriptions written upon the wall of the temple of Apollo. Two of them were especially famous; they were said to have been the utterances of two of the Seven Sages. (1) γνῶθι σεαυτόν, Know thyself; (2) μηδὲν ἄγαν, Avoid extremes, or seek the Golden Mean. The first of these was a reminder to man of his impotence before the gods; afterwards

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[4] Plato. *The Apology.*

it became a call to spiritual self-knowledge, and, as such, it is the foundation of every true religious and philosophical system. It became, through Socrates, an important element in Greek thought, and Plato took it as his holiest text, seeing that recognition of ignorance is the beginning of wisdom. The second inscription is a particular aspect of the Greek genius, though the idea can be traced back to its possible source in Eastern philosophy. It is the appreciation of the true value of balance and harmony, of the right sense of proportion, which is an essential quality, too often lacking among even the finest men and women. It is an understanding of the approach to Truth, through the reconciliation of divergent opinions, which are but one-sided aspects of Truth; and it is also practical advice for conduct in daily life. Plato gives a third text, which is also attributed to one of the Seven Sages. (3) ἐγγύα, πάρα δ'ἄτα, Pledge your surety for another, and ruin awaits you. The immediate purpose of this utterance is not so obvious. Perhaps it is wise advice to beware of taking on reponsibility for the affairs of another,—"the Dharma of another is full of danger." The word ἄτη is interesting, as revealing profound psychological insight. It is, in reality, moral delusion or blindness sent by the gods, as a punishment for rash or unwise actions; it reveals an understanding of the fact that one of the most dangerous consequences of unwisdom is the moral blindness that comes from sin, and leads to further imprudence. In the records of Delphi, mention is made of the letter E, a mysterious symbol denoting the believer's assurance in the existence of the god. Nothing more is known of what it represented, though it was perhaps a call to faith, as the foundation of spiritual knowledge.

Students of Greek history cannot fail to be impressed by the divergence between the Greek insight into spiritual truth, and the low standard of moral conduct which frequently obtained in their ordinary life. On this subject, generalizations are dangerous, yet one may hazard a guess that the early downfall of the Greek civilization, so soon after it had reached its zenith, may have been due to just that failure to live up to the light received. "Young men have seen the light and walked upon earth, but the way of the Truth they have not known." The Greeks had a vivid imagination, rare intuition, a fine ideal of Freedom, a genuine devotion to the search for Truth, but they did not, as a whole, realize the responsibility for action which insight and knowledge inevitably bring. They did not understand the vital necessity of bringing their conduct into line, by discipline and training, along moral and spiritual lines. The early development of the race, which was so full of promise, failed to reach maturity, the fine flower of its civilization drooped and died, all too soon. Spiritual aspiration became transformed into psychic desire; aesthetic appreciation deteriorated into the worship of physical beauty, for its own sake. It has been suggested that, because of their sensuality, the Greeks failed to achieve the high destiny which should have been the heritage of the race as a whole. In later times, it was the mission of St. Paul, the Apostle to the Greeks, to rouse them to a new sense of the responsibility conferred by a wider vision of the Truth, and to suggest the value of athletic

training, as applied to the inner life. He showed that it was through discipline that men might attain true Freedom, the "glorious liberty of the children of God."

As a contrast to the Greek view of life, one may turn to the standard of life and conduct achieved by the Christians of the Middle Ages, in particular by those who sought perfection by means of asceticism. They achieved much, in the way of heroism and devotion, but along a narrow line; they were, too often, thwarted in their vision of Truth, by dogmatic utterance, and the failure to admit, as reasonable, any belief but their own; or they were impeded in their efforts by a physique undermined through unwise austerities. They had the trained will, but too little wisdom, and therefore they failed to reach that standard of perfection which was their true vocation. Students of Theosophy find in its teachings a reconciliation of both points of view; they learn to recognize that wisdom, without will, is a source of danger; they come to understand that will, not directed by wisdom, becomes a blunted tool. Throughout Theosophical literature, there is repeated that maxim which contains the Wisdom of the ages, "Know thyself"; there is a constant reminder of the need to cultivate balance and avoid excess, the Golden Mean; the first principle of the Society is a living embodiment of the spirit of toleration and wide-mindedness which was characteristic of Delphi. There is, once again, the call to the individual to "make good," where a previous race of men have failed; to find, through the way of self-conquest, the means to serve humanity, that it may attain, at last, its great and glorious inheritance. Aristotle defines the life of the gods as uninterrupted activity, guided by the highest insight; it is the power of right thought and aspiration, translated into action, which will raise men towards that divine ideal. The Greeks who came to worship at Delphi, believed that there they were in the presence of the deity, and they established a cult which was free to all, and far-embracing as the distant horizon. Thus the power which was in the place was intensified, and spread out in ever-widening circles, for the Muses dwelt on Parnassus, and Apollo spoke through his oracle, and Athene directed men's hearts towards the Eternal Wisdom. In the fellowship of the Immortals and under their Leadership, it is given to mortal men to aspire, to worship, to sacrifice, to endure, to attain, at the last, to their true inheritance, which is Immortality.

S. C.

LA FRANCE ETERNELLE

Heureux qui, comme Ulysse, a fait un beau voyage,
Ou comme celui-là qui conquit la toison,
Et puis est retourné, plein d'usage et raison,
Vivre entre ses parents le reste de son age!

Quand reverrai-je, hélas, de mon petit village
Fumer la cheminée: et en quelle saison
Reverrai-je le clos de ma pauvre maison,
Qui m'est une province, et beaucoup d'avantage?

Plus me plaît le séjour qu'ont bâti mes aïeux,
Que des palais romains le front audacieux:
Plus que le marbre dur me plaît l'ardoise fine,

Plus mon Loire gaulois, que le Tibre latin,
Plus mon petit Lyré, que le mont Palatin,
Et plus que l'air marin la douceur angevine.

JOACHIM DU BELLAY, 1525–1560.

IN the year 1911, an orator widely known in America referred to France as a country that, by self-admission, was decadent; and he proceeded to explain that wars had caused this deplorable condition by killing off the flower of successive generations. The orator's words meant little to the audience, in that far off time of peace; but they disturbed one man who happened to remember that almost fifteen hundred years had passed since Clovis, in gratitude for victory, had publicly accepted the religion then so notably exemplified in St. Genevieve, and at the time of his baptism had presented to Christ the little kingdom of France which was so slowly consolidating. Fifteen hundred years has seemed to represent the average life-cycle of a nation—Egypt and other lands, after an honourable career, coming in that time to an inglorious end,—and the uneasy man asked himself, "Does a similar fate await France?" For the demesne given by Clovis to Christ, such a different hope had been entertained—must it, too, degenerate and perish as ordinary kingdoms had done? In the past, race after race had toiled its way up the hill of difficulty to "a brilliant efflorescence of all that is intellectual, mental and material," but, the summit reached, a mad plunge downward had followed, to chaos and barbarism. Could that be what was in store for Roland's "sweet country of France"—"to be laid low" as was "holy Ilios, and Priam and the folk of Priam"? Must Rheims and Chartres lie in the dust, another Parthenon?

Three years later, the Great War gave the lie to that prognostication, for when France called upon her sons, they answered with courage, energy and endurance, gladly pouring out the last drop of blood for home and country. Strong in their sacrifices, inspired by many examples of nobility and heroism, France looks ahead with confidence. The year 1925 added another record, in the form of extracts from the journal of Jacques d'Arnoux, a Norman lad, eighteen years old when the War started.

After leaving school, he enrolled successively in the cavalry, infantry, and finally in the air-service. Such was his first contact with life outside his devout family circle,—and as he found how easy was the descent into dissipation and vice, he finally began to pray that his weakness might be protected. Shortly after that, he was engaged in an aerial combat, in which his pilot was shot dead, and his unguided plane fell to earth between the lines, close to the German trenches. By what must seem a miracle, d'Arnoux, then twenty-one years of age, escaped instant death, but as he recovered from the shock of the fall, he found himself completely paralyzed, from the waist, down. Forty-eight hours of agonizing suspense followed his return to consciousness. French volunteers went out repeatedly, but could not reach him through the incessant German barrage, until, at the end of two days, a friendly fog descended at daybreak upon that No Man's land, enabling d'Arnoux's comrades to carry him back within the French line.

His injuries were incredible—the chief being a lesion of the spinal cord that caused paralysis, though in addition to that, there seemed no spot, from head to foot, outside or inside, that was not cruelly hurt. Five years of hospital treatment followed; five years of surgery as painful as his first injuries. His journal was written during those years of torture, compared with which, he says, the torments invented by Dante for his "Inferno" would be like fragrant ointments. From the first, he accepted his situation, with its excruciating physical and mental pain, as the "Will of God"; but, by the word, *accept*, we must understand something different from the condition of self-pity and negativeness which it often connotes. For Jacques d'Arnoux, to accept the will of God meant connection with an inexhaustible reservoir of force and felicity that insured victory over every kind and degree of obstacle. At eighteen, he appeared a rather harum-scarum lad, with potentiality for good if the pitfalls of youth could be avoided. His acceptance of so-called ill-fate had clothed the boy with a mantle of heroism, dignity, and saintliness, and had so deepened his force of will, that, lying motionless in bed, his torso encased in plaster, he became an incandescent torch that illumines our minds and kindles our hearts. Against negativeness and self-pity, on any plane, he turned with rage and fury, writing:

"Lukewarmness, lack of interest, gloominess, disillusionment: my mortal enemies. I will persecute them savagely. When charity permits, I will push away, without mercy, those who chill, those who blow an east wind, those who clip your wings; those vampires who, without a word, know the secret of drying up your tongue, and of emptying your heart and soul. Brood of the jeal-

ous, weak, and self-centred, who can be recognized by these signs: they are hermetically sealed within themselves, critical, contradictory, mocking. Wretches! Look at them,—unwitting enemies of Him who said: 'I am come to send fire on the earth; and what will I, if it be already kindled?' When they speak, close their mouths. If you are unable to do this, fly from them; they are unwholesome, full of contagion."

Enthusiasm, the unreasoned instinct of the child, to which alone Heaven's gate is opened—is in him the natural and inevitable consequence of accepting God's will. "What is enthusiasm? It is God in us. Even in a pagan poet, its source is divine. Enthusiasm is the divine man stirring within us."

Persons who are afflicted with the kind of elementals that are cleverish at criticism will exchange pitying smiles over his enthusiasms, since, while maintaining a flame that was steadfast, he was constantly discovering new objects upon which to centre his burning interest. Wherever he found an example of energy, force, intensity of will, or tenacity of purpose—in life, or literature or in art—to that he built an altar. First, he fell madly in love with that creature of gigantic volition, Edgar Allan Poe's *Ligeia*, fascinated by Poe's description of her: "Who knoweth the mysteries of the will, with its vigour? For God is but a great will pervading all things by nature of its intentness. Man doth not yield him to the angels, nor unto death utterly, save only through the weakness of his feeble will. An intensity in thought, action, or speech, was possibly, in her, a result, or at least an index, of that gigantic volition."

His second object of adoration was a forceful creation of Michael Angelo's, the drawing of a Greek Fury, and a photograph of the Fury had to be brought from Italy to take its place beside his pillow. The *Winged Victory* (of Samothrace) became his third idolatry, and to such a point did ardour carry him, that, at night, pulling himself up in bed (the plaster cast had by this time been removed), he would engage in amicable altercation with God, warning God that He might just as well yield in the beginning as in the end, for that he, d'Arnoux, would not cease bombarding Him with prayers, would not cease receiving Communion in the name of His Divine Son and *for this express purpose*, until God should assure him that He had admitted into Heaven the unknown sculptor who fashioned that glorious statue. The cynical who can smile with pity over these illusions, as they would call them, are, to speak truly, merely freezing with envy of his ability to kindle his own generous admiration.

It was not alone in the field of "mad" devotion that his enthusiasm expended itself, for he tried its effect upon his harassed body as well. More than half-dead as he was, he might experiment boldly upon his physical frame, he thought, with the hope of restoring a little vitality to his nerveless members. Discovering that a slight power of contraction remained in his paralyzed legs, and hoping that exercise might increase their sensitiveness, he held his muscles contracted for three, four, and five hours a day, noticing with delight, that the exercise raised his temperature. It then occurred to him to begin deep breathing exercises, and again he was gratified with the improvement that

cold air seemed to bring. Physicians and nurses protested against the madness of his course—a cold room, wide open windows, in February; but in reply, he showed his neck, covered with perspiration. To avoid anything like morbid absorption in his own physiology, d'Arnoux forced himself to do mental work during the periods of muscle exercise, studying Greek, and reading Shakespeare, and other classics,—increasingly happy as he ascertained that his mental faculties, as well as his physical ones, were quickened by the routine he had imposed upon himself. In March, there is this entry in his diary:

"This morning you all but rang for someone to close your window: you are getting soft. Those shivers prove your cowardice. Your motor is missing, there is loss of speed: this must stop. The best source of heat is within you, and that ought to suffice during your five hours of exercise. Hurry up, for the last blasts of winter are here. Let them whip your indolence. Your nerves must be in good shape before the warmth of spring.

"Above all, talk no more of fatigue—I am not joking. . . . Fatigue! How many times have you not successfully thrashed the feline self-indulgence out of that tiger cat. The horsewhip, take the horsewhip again."

"For the last two days, there has been no fire in your prayer, in your work, in your decisions,—you are growing slack. Replace slowness with speed, horsewhip all inertia, galvanize by fury this morning Nirvana."

Excited by the success of his varied efforts, d'Arnoux let eagerness carry him too far, and, sleepless, at three A.M., one December morning, he wrote:

"Since last night, I have been drained by the octopus of melancholy. It is a sign, rare with me, but an infallible sign: overwork. What a madman's existence! Intoxicated day and night by the ocean breezes, stimulated by the breakers and by my own intensity, without rest and almost without sleep, I had reached a state of savage effort which knew no limits. In seeking an antidote in work, beware lest you find in it a poison even worse."

He had been reproaching himself for taking so much as seven hours of sleep; now, he yields to nine hours, admitting the indiscretion of his former course.

After fourteen months of treatment and operations, he was able to raise himself upright, and to begin another stage of his fight—by the help of crutches to move about, to pass to other hospitals, and in new ways to draw, from his disability, passionate praise to God. Drastic treatments had resulted in miraculous improvement; but there were still recurrent periods when he suffered again the martyrdom of his first, terrible days. During this new stage of hospital life, on good days or bad, he encountered other sufferers, variously afflicted. It is characteristic of this humble man that, while for his own murmurings he had only the horsewhip, for the griefs of others, he had boundless compassion.

"One spring night when I was suffering horribly, . . . a woman's sobs reached me from the garden. . . . It began as prolonged exclamations, which ended in bitter cries. After a few minutes of silence the poor soul began again. She seemed to concentrate in one prayer, in this single prayer: 'My

God! My God! My God!' And then suddenly an explosion of brief cries: 'Oh! Oh! Oh!' . . . as if to say, 'No; he dead! he is not dead!' I sat up in bed, half strangled, and I prayed with all my heart for that stricken soul. What were my little miseries in comparison with this measureless distress which submerged even me."

To a man of his calibre, full of devotion and imagination, poetry is almost the natural medium of expression. His ready humour has already been illustrated, and, in the subjoined passage, does not the beauty of his language make itself felt as well as the tenacity of his will? Nervous congestion had returned, causing hammers to beat inside his head and exhausting him with fever. A hospital visitor, of philanthropic intent, approached his bed for cheering talk, but, seeing the extent of his injury, cast eyes skyward, exclaiming: "You poor boy! oh! what a dreadful affliction for one so young!—the best years of your life, too—oh! that dreadful war!" Those tactless and heartless remarks, instead of depressing or irritating d'Arnoux, challenged him, and brought to the level of his consciousness the splendid passage of St. Paul's: "Who shall separate us from the love of Christ—neither death nor life," and so on. Penetrating his whole being with their strength and love, St. Paul's words put to flight the depression induced by the fever, and invigorated him with more than earthly happiness. "Why do I not oftener experience such divine felicity," he asked himself, and he wrote in reply:

"Oh why are these divine ecstasies so rare! Because you allow the sacred fire of enthusiasm to die out: the only centre, however, of light, of sacrifice, and of fervour. Rekindle it immediately. Awaken thy two vestals—Memory and Discipline of Thought. . . . Since this sacred fire can feed only upon the sublime, send thy winged virgins through all the universe. Let them go forth to seek coals of fire, and never to cease fanning them to flame.

"Vestals with folded wings, listen to me: 'I wish to make my life an enchantment, a solemnity. The holy fire which I have entrusted to you must transfigure every hour. I wish to walk in its light and in its burning fragrance. Go over the whole earth, and bring back to me fire-brands to rekindle these ashes.'"

After three years and a half of martyrdom in the hospitals, he was rewarded with a new suffering. His father, Colonel d'Arnoux, commander of a regiment of infantry, came out of the war completely broken in health, and to the paralyzed Jacques, subject at any moment to attacks of strange spinal disorder, fell the task of maintaining that father's courage and of guiding him through the crises of disease and surgery. For three months this agonizing task of love was prolonged, the old man dying slowly before the son's eyes. When a friend commiserated him in this new affliction, and bade the young lieutenant be resigned under the dispensation of providence, the rejoinder was characteristic: "Sufferings are jewels given us by God. . . . To give these diamonds their infinite worth, resignation will not suffice. What! I would be resigned in the possession of diamonds!"

Colonel d'Arnoux's death left Jacques, at the age of twenty-six, the head of

a family of eight younger children. He was still a hospital patient, a cripple, very far from vigour of body, but, in mind and heart, a Spartan of a Christian. In accepting the strange answer given to his prayer for protection against moral ill, he had learned deep wisdom. As head of his family, he had to face an unknown future, to acknowledge that, although he had captured so many trenches, his warfare was not ended. He faced (and faces) that future with courage and with the confidence that, in the end, victory must be his. "Meanwhile," he adds, "*Vive la France! Vive la France! Vive la France!*"

What is to be the fate of d'Arnoux's book? One does not know. The title given it by Henry Bordeaux of the French Academy is *Paroles d'un Revenant*, the word *revenant* meaning, in common parlance, a *ghost*, that is, one who *comes back* from the grave, but, in this particular case, signifying one who is snatched alive from the jaws of death. The success of a book cannot be gauged by the copies sold—if it sink deep into a single heart, that may be sufficient. On the day of his accident, as d'Arnoux lay motionless among the splinters of his air-plane, he dreamed of himself as ending like a torch, and, naturally, interpreted the dream to mean that he should burn to death in the gasoline with which he was saturated. Is not that dream, however, one with a spiritual significance? Like John of the Cross, d'Arnoux is a Living Flame of Love, the only Flame from which is generated life, either for individual or nation. Hidden within the strata of cheap and corrupt politicians who often dominate France, may not other inflammable souls keep "the noiseless tenor of their way"? If they, in turn, worship and guard the holy fire, may they not preserve an altar, to which one day the King Himself can come?

There remains a last passage, to sum up his attitude toward life. At the end of a certain day, when the sharp pangs of appendicitis had added a new torment to his overflowing cup, he made this entry in his journal:

"To-day, I have been very small. I have suffered as stupidly as a pagan. Visitors came to my bedside, and during their conversation my speech and cheerfulness dried up. What is the matter? My cross is heavy. It would be less heavy if you would pray more, and if you would carry it with a holy passion. Pray then, poltroon. Christ, when Thy holy wood harasses and rends me, give me the strength to bestow, even so, the charity of a smile."

To bestow, even so, the charity of a smile! Do not those words contain the very spirit of France? and are they not also the essence of Christianity?

For students of Theosophy, the chief interest of d'Arnoux's book is his intuitive grasp of the fundamentals of discipleship. To him life is a school into which he was born for a single purpose, namely, to learn; and he is intelligent enough to understand that suffering is not something to be evaded and postponed as long as possible though in the end it be inevitable, but that it is instruction through which come growth, strength, and wisdom. He knew beyond all doubt, what many never so much as surmise, that suffering may be the bread compassionately given in answer to prayer that had blindly asked for stones.

The disciple's poverty of spirit is also his, markedly so in his feeling about Time, which he receives as a loan from on high, regarding a wasted minute as an unpardonable sin. "You wasted forty minutes this morning," he writes in his *Journal*, "listening to that entertaining talker as you call him. You should have managed somehow to cut short the conversation, without wounding his feelings. You must not be at the mercy of the unexpected or of circumstances, for they are mere subterfuges with which lazy people would excuse their short-comings. Think how brief your life will be—and how full it should be; twenty years more at the longest. What are twenty years? It is now just ten years since you entered the infantry. Ten years, think of it—double that period, and your life will be over. What account will you give to your Creator?

"I will write down these words [of Cardinal Mercier], and keep them always before my eyes: 'My minutes are numbered! After death, zeal and fervour will not increase, nor can I then enlarge my offering to God. Oh the price of time!'

"Morning, noon, and night, I will sharpen my hatred of idle words, for in the Last Judgment we must account for all such. One after another, persecute all your faults. First wipe out one trench under a cloud of projectiles, and as soon as it is levelled, direct the fire of your batteries upon the next. Do not lose sight of those demolished positions, but make sure that the defenders cannot rise again and that the guns are thoroughly destroyed. Above all, bombard with prayers. All your resolutions should be shot forth like supplications. Hurl them like this: 'My God, make me execrate my wasted minutes.'"

His complete and joyful acceptance of the divine will (the mark of a disciple, but hardly of the average Christian) draws him closer to his Master, Christ. "I desire one thing only, O my God,—your holy will. In it I shall find strength, happiness, victory always. Blessed be thou for these trials, O my Lord; blessed be thou for having armed my weakness with this breast-plate of steel. If to-morrow it could again become my armour, do not deprive me of it when I battle in the shadow of thy cross. I who possess neither heroism, nor sanctity, nor the dignity of priesthood, how could I triumph if thou take from me the power of thy Passion!"

Approaching truth, as he does, by the way of experience, which makes him, though a loyal son of his church, by no means its slave; with an inquiring mind interested in the scientific and metaphysical reasons that underlie phenomena, especially those of a psychological nature—a mind that is entirely free from dogmatic and sectarian controversy, while it grasps intuitively the essentials of discipleship—the future development of this young Frenchman must be of intense interest to all students of Theosophy.

There are crises ahead of him: that is fairly certain. Practising the rites of his Church, he imagines that he is orthodox, but it is much to be doubted whether the wide sale of his book would confirm him in that position.

C. C. Clark.

* * * * * * *

I have been asked to select and translate additional passages from the very remarkable book, *Paroles d'un Revenant*, for the reason, I am told, that it is certain to appeal to different minds in different ways, and that perhaps no two people would choose the same sections for quotation:

Good Friday at Verdun . . . The bombardment having ceased for a moment, I advance into the trench. A scorching breath bursts on me and flattens me against the parapet, dazzling me. Blinded, I set out again. . . . I stumble against two feet, and fall on a groaning body. "My poor boy, you are wounded; I didn't see you; have I hurt you?" "That's nothing, Lieutenant," says a panting voice, "it is the fault of the Boches who give us no light." His shoulders were heaving rhythmically like those of the dying. His teeth were chattering with fever. I took his cold, muddy hands in mine, and brought my face close to his. He was smiling. O wonderful French smile!

Squadron F 55, August, 1917.— During the night of the 11th to 12th, I was again in my little room at Ham, before the same open window where two days previously I had heard St. Quentin roaring. The silence in the distance now told of a lull in the battle. This time I was not reading; I was jotting down in my note book these still quivering feelings, and listening to the echo of memory. . . .

. . . Seven bullets against the back of my turret. . . . Seven bullets which should have hit me. . . . Why did I lean over at that moment. . . . On what hang our destinies! . . . On a change of position, on the least gesture. . . . And that position will be changed and that gesture made, because "all is counted, weighed and measured."—["Thou hast ordered all things in measure and number and weight."]

. . . And the fire! How many minutes, how many seconds, separated us from it when Maze shut off his motor. . . . Ah, if my pilot had had that inspiration of safety too late! . . . Too late! . . . Fool that I am. As though time were lacking with the Eternal!

That for which we have no reasons is often very simple. A single glance toward Heaven explains many things. We do not see grace, yet it rains from on high; we do not see the cause, but it is divine.

Hôpital du Val-de-Grace, November, 1917.— As I need to charge myself with this current [the "secousse électrique" which he received on reading Poe's *Ligeia*], I have decided to learn these "incantations" by heart, and to repeat them savagely seven times a day until my complete recovery. To these I shall add this act of submission: "Nevertheless, in spite of my thirst for life. . . . Thy will, my God . . . not mine."

Christmas Night, 1917.—Reflections on my condition, and a resolution.—I have found my "electricity" again and still the doctors do not encourage me.

I shall recover "perhaps," they say, but it will be very slow. What do they know about it? I am resolved at any cost to restore to my paralyzed limbs their ability to move. . . . To repair your cells, do violence to your inanimate legs, contract them, and excite intense vibrations in them. And if some atrophied parts remain dead, I will, nevertheless, make a projection of fluid, a determined infusion of nervous force, bringing a cold, sullen fury into my effort. I will redirect the current from my spinal cord into my limbs.

End of February, 1918.—One very cold morning, Dr. Jalaguier, barely in the room, turned to Mme. Nageotte and exclaimed: "We must get out of here; his room is an ice-box." Yet here am I in bed, with bare neck and in my shirt sleeves, clothed with magnetic radiations, and working in a bath of heat. This simple method stimulates my vitality to the utmost. It lashes my blood, increases combustion, gives me a voracious appetite, makes me sleep quietly. . . . Finally, my nervous strength is growing; I seem each day to discover fresh energy in the depths of my being. . . . Neither inactivity nor suffering shall prevent me henceforth from living my whole life.

15th March.—I have just made the most keenly interesting experiments. My muscular contractions, far from being incompatible with intensive work, excite and enrich it. These sensations have become a reflex action preliminary to the flight of my thought. Philosophers would call it "physiological concentration," "muscular adjustment." But normal adjustment, less intense —that of Rodin's *Penseur*—accompanies the effort of attention and obeys it; here, by taughtening of the will, it precedes it, spurs it on, and sustains it. I gather up all my muscles before starting my mind, like a jaguar leaping on its prey. And as work is merely a series of fierce bounds, this nervous tension, exciting both intellectual and spiritual energy, can but facilitate it. The tension of my muscles stimulates that of my thought, forces it from its inertia, and discharges it. It sharpens my attention and my memory, quickens my perceptions, restores lustre to dulled feelings, and enables me to write, to meditate, and to memorize, more quickly and for longer periods. . . . Another thing that pleases me even more than these happy discoveries; I shall be able to discipline my thought. By hardening my muscles, I have forged for myself as it were an armour of fine mail, and a helmet of brass, which will protect my heart and my head against attack. I can face days darkened by thunder-clouds,—distractions, sadness, temptation, pain, nothing will reach me any more.

Do not be over nice in seeking your prey; time presses. Choose it directly, with precision; and as soon as you have found it, give it its death blow. Better to do well than to await perfection,—what am I saying! If thou hast prayed before acting, this movement of thy wisdom is itself perfection.

22nd January, 1922.—Effort of will pushed to the point of fury.—Here is the first, the indispensable regenerator of the nervous system. It consists in

stemming the tide of our inclinations. It is sacrifice. Sacrifice in my work by stirring up my lassitude, sacrifice in temptation by fighting savagely. It is the only way to use and to remould all my cells, which would become atrophied through lethargy. The greater part of the time we work with but a quarter of our potential force. And this force itself is perhaps a third of what it might become. But why is it that only moral effort can re-create us: it is because a spiritual reaction leaves a sharper impress on our tissues. It electrifies them more violently, and makes them better qualified to receive other currents. Muscular or intellectual effort has the disadvantage of being often automatic and of remaining satisfied with only a portion of our energy, while effort of will raises the ground swell of our being, and demands the fulness of our strength.

The infirmity of this century: it no longer knows how to hate, because it no longer knows how to love. Abhorrence of evil is the reverse side of love.

25th August.—On the plasticity of temperament and character.—When I do not fall asleep exhausted by my fury, remorse preys upon me to the point of disturbing my rest. Behold the pass to which I have come! What a new state of mind for me, if I go back to the old days! . . . The groundwork of my nature was idle dreaming and dread of effort. . . .

And now suffering becomes for me as the red rag to the bull in the arena. In depression, my spirit bristles. . . .

No, everything does not depend upon our hereditary constitution; everything is not the physiological result of our propensities, since I have in a few years completely uprooted my strongest tendencies.

Hospital in Biarritz. Twilight in Summer.—A window open on the ocean, which breaks against the cliffs at my feet. The sun is being engulfed by the sea in the midst of little vaporous clouds: one might call it a great fiery millstone steaming in the waters.

Often, towards three or four o'clock in the afternoon I have seen in the distance a transatlantic steamer leaving for America. I have always followed it with my eyes until it was blotted out in that almost heavenly mirage where the two immensities of sky and sea commingle. . . .

When I am cured, I will go, I will go to America. . . . But once you are in America, you will say: "Oh! how I should like to see Europe again. . . ."

Whence comes this divine nostalgia which hovers over all our dreams and casts this veil about them? Yes, what is this country, so evanescent, so beloved? Adam, Adam, what hast thou done with our first home!

10th October.—In a few days I shall definitely leave the hospitals and I am not cured. Shall I be cured some day? Yes, I shall be cured, I shall be cured when the Son of Man shall appear on the clouds of heaven, and when the angel shall proclaim: "There is no more time."

H. M.

THE MONADOLOGY OF LEIBNIZ

I

GOTTFRIED WILHELM LEIBNIZ (1646–1716 A. D.) is probably mentioned more often in the *Secret Doctrine* than any other modern philosopher. A whole section, "Gods, Monads and Atoms," is largely devoted to favourable criticism of his monadic theory (ed. 1893, I, 669–694). It is even asserted (I, 689–690) that "the essence and spirit of Esoteric Philosophy would be made to appear," if the system of Leibniz were reconciled with the system of his contemporary, Spinoza (1632–1677): for these two philosophers approached from opposite directions the same fundamental truth of the unity of being.

Spinoza, a "subjective pantheist," admitted only one Reality, one Nature, one God; all appearance of separateness or division within the Universe is illusion; individuality is the necessary path to the realization by the soul of its identity with the Divine, and is of interest and value only in so far as it serves this destiny. There is an Eastern note in Spinoza's metaphysics which rests—in part, at least—upon the Neoplatonic tradition preserved by the Moors and Jews of Spain.

In many respects, the vision of Leibniz was less sublime than that of Spinoza. In Spinoza certain intuitive faculties seem to have been active, which remained latent in Leibniz. But Leibniz used such active faculties as he possessed with marvellous results. He may be said to have re-discovered many of the ideas underlying the atomic theories of ancient India and Greece, for he conceived of the world as a host of individual entities, each of which reflects potentially the whole of Reality. Spinoza meditated upon the One which is the source and end of the individual; Leibniz was primarily interested in the mystery of individuality itself, whereby all things manifest the same transcendent Divinity, at the same time that every thing produces this manifestation according to a pattern peculiar to itself. All is one and yet all is diversity; these are two terms of the single mystery of existence. Because Leibniz emphasized the diversity of created things, rather than the oneness of the creative power, Madame Blavatsky called him an "objective pantheist."

The objective viewpoint is as necessary as the subjective to the introspective mystic. He seeks the conversion of his personality into an image of the One Self of all beings, but he cannot attain his end solely by meditation upon his own nature. He must contemplate the world around him, wherein the One appears reflected from an infinity of other embodiments of Itself,—each reflection containing a "divine fragment" capable of revealing

more perfectly than the others some aspect of the Eternal, though that aspect is also manifest in varying degree in everything that is.

The atoms of Leibniz are not isolated, physical particles, each one like every other. They are individuals, *Monads* (cf. the Greek *monas*, a unit), and are in process of evolution or growth in self-consciousness; wherever there is a Monad, there must be a centre of consciousness which is also a centre of force. At a time when Descartes had virtually denied the presence of consciousness in animals, Leibniz bravely asserted that consciousness is present everywhere, even in minerals,—a mineral's consciousness being, of course, immeasurably different from that of the human mind, but bearing an analogy with the condition of a human body in a coma or deep sleep.

Leibniz "maintained that external things were endowed with Force, and that in order to be the bearers of this Force they must have a Substance, for they are not lifeless and inert masses but the centres and bearers of Form—a purely Esoteric claim, since Force was with Leibniz an *active* principle—the division between Mind and Matter disappearing by this conclusion" (*Secret Doctrine*, I, 687). In other words, force is for him the power which by a single act generates and gives form both to the world of thought and to the world of matter. A material image, which seems to exist independently of our thought, is then nothing but a mental image or idea which has become so definite or *forceful* by the repetition of experience that we endow it with an objective shape and imagine it as existing outside ourselves. As we shall see, Leibniz had great difficulty in making his meaning clear. But much of the difficulty vanishes, if we constantly bear in mind that force and consciousness are interchangeable terms in his philosophy. It is a scientific truism that colour and sound are not primary qualities of matter, but represent our conscious reaction to the impingement of vibrations of varying intensity upon our sense-organs. Why should not extension, form, the property of occupying a section of space, be also a subjective phenomenon, a secondary quality of substance? And just as there are vibrations, like those of the ultra-violet rays, to which our physical senses do not vibrate in response, so there may be forms in heaven and earth which are invisible to us, because our consciousness has not yet generated the mind-images which are attuned to them. In other words, our view of Cosmic Nature is a measure of the development of our human nature.

It must not be imagined, however, that Leibniz held the crazy notion that each man's universe is wholly the creation of his present personal consciousness. We are aware of only an infinitesimal fragment of our real being The force which creates in man rises from the fathomless depths of those parts of his self which correspond to the lower kingdoms of animal, vegetable and mineral Monads. And this force descends upon him from the Divine Self, the First Monad, which overshadows him and emanates all things by a constant shining (*Monadology*, 47). Every creature is potentially the container of all the force in the Universe, because the whole of the Universe "contrives to integrate itself" within it. There is only one motive power

in all the Monads, so that their manifestations are blended according to a "predestined harmony." How can it be otherwise, if the Monads are only an apparent multiplication or differentiation of that which is in reality one and indivisible; if they are in essence the Divine Unity regarded from many points of view?

Leibniz was a German, though the name suggests that his family was originally Slavic.[1] His life was full of activities, very few of which have any direct bearing on his philosophical work. Philosophy was always for him a kind of avocation, in which respect there is a singular contrast between his attitude and that of Spinoza, whose whole life was devoted to metaphysical meditation.

To mention only a few of Leibniz's doings, he shared with Sir Isaac Newton the honour of inventing the infinitesimal calculus; he was a diplomat and political theorist, best remembered for his efforts to find a basis for unifying the Catholic and Protestant Churches; he tried to invent a universal symbolical language which might be a medium of intercourse for the savants of all nations; he carried on a gigantic correspondence in which figure such names as Spinoza, Oldenburg, Antoine Arnauld, Bossuet, Pellisson; his literary labour was, indeed, a monument of energy and covered almost every subject from politics and history to theology and mathematics; he even found time to be, for a while, the secretary of a Rosicrucian Society in Nuremberg.

It is natural that so active and externalized a life should often convey an appearance of futility. With all his intellectual power and diversified experience, Leibniz never seems to have found peace of heart. There are some anecdotes, especially as regards his relations with Spinoza, which display much vanity and meanness. It follows that his system must be judged in large part as an intellectual speculation. It does not leave the impression of having been *lived*. Here we find one more contrast between Leibniz and Spinoza. The *Ethics* of Spinoza is primarily an expression of deep moral and religious sentiment; the connection between the vision of the Universe and the practical need of the human soul is always evident. But we search in vain for such a creative ethical spirit in Leibniz; we find only the reiteration of platitudes. As Madame Blavatsky has said, "he was not an Initiate, not even a Mystic, but only a very intuitional philosopher . . . No Psychophysicist ever came nearer than has he to the Esoteric general outline of evolution"; although he "has hardly risen in his speculations above the first planes, the lower principles of the Cosmic Great Body. His theory soars to no loftier heights than those of the *manifested* life, self-consciousness and intelligence" (*Secret Doctrine*, I, 680, 687).

The three most celebrated philosophical works of Leibniz were written in French—the *Théodicée*, *Nouveaux Essais sur l'Entendement Humain*, and *La*

[1] The name is sometimes spelled Leibnitz. He himself seems always to have used the form Leibniz.

Monadologie. The *Monadology* contains the clearest and most explicit exposition of his monadic theory and has the added merit of being brief. It was almost the last work of his long life, being addressed, in 1714, to Prince Eugene of Savoy, who had asked for "a résumé of the principal metaphysical ideas of the *Théodicée* and his other works."

The present translation is not complete.[2] Various references to long extinct controversies and dogmas have been omitted, as well as a few passages which concern Leibniz's theory of logic and have no direct bearing upon the general theme of the *Monadology*. Leibniz's style is marked by so many circumlocutions, that some sentences have been paraphrased rather than literally translated.

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(1) *The Monad of which we shall speak, is a simple substance which enters into the composition of compound substances; by simple, we mean that it is without parts.*

(2) *There must be simple substances, because there are compounds; for a compound is nothing but a mass or aggregate of simple substances.*

(3) *When a substance is without parts, it can have neither extension nor form nor divisibility. The Monads are the true Atoms of Nature, the Elements of things.*

"The Monad or Jiva, *per se*, cannot be called even Spirit: it is a Ray, a Breath of the Absolute, or the ABSOLUTENESS rather" (*Secret Doctrine* I, 267). "As the Spiritual Monad is One, Universal, Boundless and Impartite, whose Rays, nevertheless, form what we, in our ignorance, call the 'Individual Monads' of men, so the Mineral Monad—being at the opposite curve of the circle, is also One, and from it proceed the countless physical atoms, which Science is beginning to regard as individualized" (*op. cit.*, I, 200).

Between the metaphysical Atom or Monad and the physical atom, there is a difference like that between light and its shadow. The physical property of extension, with its modes of form, position and motion, cannot pertain to the Universe as a whole nor to any of the rays or centres of being in which the Universe assumes the aspect of individual consciousness. Thus Leibniz says that "the body with all its qualities is only a phenomenon like the rainbow" (*Correspondance avec Desbosses*, Letter XVIII). If the essence of the Real be Consciousness, the physical world may be described as a product or emanation of Consciousness, a magic mirror wherein the Universe reflects symbolically its ineffable being. "The Monads are the Souls of the Atoms; both are the fabric in which the Chohans [Dhyânis, Gods] clothe themselves, when a form is needed" (*op. cit.* I, 679).

[2] I have used the edition of Henri Lachelier (tenth edition, Librairie Hachette, Paris, 1921). There is an excellent English translation of *La Monadologie*, the *Discours de metaphysique* and the *Correspondance avec Arnauld*, by Dr. George R. Montgomery (The Open Court Publishing Co., 1902, 1924). S. L.

(4) *The Monad need fear no dissolution, nor is it conceivable that a simple substance can perish through natural means.*

(5) *For the same reason, a simple substance cannot conceivably come into existence through a natural process, since it cannot be formed by any combination of other substances.*

(6) *Thus, one may assert that the Monads can only begin and end their existence by some sudden act; their existence begins only by creation and ends only by annihilation: whereas compound substances begin or end their existence by gradual processes.*

"The Monad of every living being . . . *is an individual Dhyân Chohan' distinct from others, with a kind of spiritual Individuality of its own,* during one special Manvantara. Its Primary, the Spirit (Âtman) is one of course, with the One Universal Spirit (Paramâtmâ), but the Vehicle (Vâhan) it is enshrined in, the Buddhi, is part and parcel of that Dhyân-Chohanic Essence" (*Secret Doctrine* I, 285).

When Leibniz speaks of the Monad as a creature, he is referring to what may be called its substance aspect. Its force aspect is the Universal Self, present as the *élan vital* in all beings. Leibniz has little to say of the force aspect or of its identity with the Creative Power of God. This is one of the points at which his philosophy reveals a theological bias in favour of a personal Deity eternally separate from His creatures. As we shall see, he is not always consistent in his view of the relation between God and the World.

(7) *The Monad cannot be altered or changed in its inner being by any other creature, since it contains no internal parts to be transposed; nor can we conceive of any internal movement within it, which can be produced, directed, increased or diminished: whereas in compounds the parts can change their relative positions. The Monads have no windows through which anything can enter or pass out. . .*

(8) *However, the Monads must have some qualities, for otherwise they would not even be Beings. And if simple substances did not differ as to their qualities, no change in things would be discernible; for whatever is in a compound can come only from its simple components. If the Monads had no qualities, they would be indistinguishable from one another, since they do not differ quantitatively; and in that event, each portion of the plenum of space would receive in the interchange of forces (dans le mouvement) the equivalent of its present properties, and each state of things would be like every other.*

(9) *Indeed, every Monad must differ from the others; for in Nature there are never two beings which are exactly alike and in which there is no difference. . .*

(10) *I assume it to be admitted that all creatures, including the created Monad, are subject to change and that this change is continuous.*

(11) *It follows from what has been said, that the natural changes of the Monad depend upon an internal Principle, since no external cause can influence its inner nature.*

(12) *But besides the principle of change, there must be a differentiating substance which changes (un détail de ce qui change). And this substance may be said to produce the specific qualities and the variety of Monads.*

(13) *This differentiating substance includes a multiplicity within unity or simplicity. Since every natural process is gradual, some of its factors are changing while others remain unchanged. Therefore, within the Monad there must be a number of modifications and relations, although there are no parts.*

If the principle or cause of phenomenal change be the force aspect of the Monad, then its differentiating phase, that which seems to change in it, is the substance aspect. "It may be wrong on strictly metaphysical lines to call Atma-Buddhi a Monad, since in the materialistic view it is dual and therefore compound. But as Matter is Spirit and *vice versa*, and since the Universe and the Deity which informs it are unthinkable apart from each other, so in the case of Atma-Buddhi. The latter being the vehicle of the former, Buddhi stands in the same relation to Atma, as Adam-Kadmon, the Kabalistic Logos, does to Ain Suph, or Mulaprakriti to Parabrahman" (*Secret Doctrine* I, 202).

(14) *The state of change, which synthesizes and represents a multitude of things in unity, or in the Monad, is that which is called Perception. Perception must be distinguished from Apperception or Consciousness, as will appear in the sequel. As regards this question, the Cartesians have been seriously mistaken, for they have regarded as non-existent the perceptions of which we are unconscious. For the same reason, they have believed that only Spirits are Monads and that Animals and other natural things have no souls; they have made the common mistake of confusing a prolonged coma with death; they have shared the scholastic error that the body and the soul are wholly separate; and they have even confirmed unbalanced minds in the opinion that the soul is mortal.*

Leibniz distinguishes perception from apperception and makes the latter synonymous with consciousness. Self-consciousness would seem to be a more proper synonym for apperception, since he explains in the next section that desire (*appétition*) is associated with perception and desire is consciousness, though not necessarily aware of itself. He suggests that there is life even in minerals, and that there is a counterpart of this mineral life in the state of the human body in deep sleep.

Leibniz associates perception with the differentiating phase or substance aspect of the Monad. When the consciousness of the Monad is wholly centred in its substance aspect, the nature or self thus formed is elemental, constantly changing, and incapable of self-control or self-knowledge. It is passive and unaware of the purpose of the higher directive principle of the Monad. It perceives the world as a series of images, but does not understand or interpret or apperceive what it perceives. Much of so-called human nature still seems to rest in such a category.

(15) *The action of the internal principle, which produces the change or passage from one perception to another, may be called desire; it is true that desire cannot always produce the whole of the perception which it seeks, but it always produces some part of the perception and it is the cause of every new perception.*

(16) *We experience within ourselves multiplicity in a Monad, whenever we find that the least thought of which we are conscious implies a variety of ideas or images in the thought. Thus, those who realize that the soul is a simple substance, ought to recognize this multiplicity within the Monad . . .*

(17) *It must be admitted that perception and what depends upon it, cannot be explained mechanically, that is, by form and motion. Let us imagine a machine whose motion would produce thought, sensation and perception; let us further imagine it as increasing its size, but keeping the same proportions, until one could enter it as if it were a mill. But all that one could find there would be the parts of the machinery propelling one another. There would be no explanation of Perception. This explanation must be sought in a simple substance and not in a compound or in a machine. In a simple substance there is nothing to be found except perceptions and their modifications. In these alone consist all the internal activities of simple substances.*

Descartes gave a more rigid and mathematical expression to the idea of Democritus, Epicurus and Lucretius, that the world is a machine in which every motion is determined by all the motions which have preceded it. To this view, especially when it rigorously includes all the motions of thought as well as those of matter, the name of "mechanistic hypothesis" has been given.

The mechanistic hypothesis has been of great value in physics, which is the direct study of material phenomena. And it is hardly disputable, in so far as it merely asserts that every motion of whatever kind in the Universe must be productive of a series of effects. In proclaiming that all action is causal, the mechanistic hypothesis professes the doctrine known in the East as Karma.

Unfortunately the mechanists seem to have misunderstood the relation of our awareness of free-will to the causal nexus in which our life is included. They have generally denied free-will altogether as an impossibility in a world whose phenomena have been so generally proved to be calculable.

Leibniz, who believed in the reality of free-will, made heroic efforts to support his faith with argument. He first suggested that God in the beginning must have chosen the essence of this Universe rather than any other as the model for His creation, because it was "the best of all possible worlds" (Cf. *Théodicée*, 405–417). Thereafter, all that happens in the world is determined, just as it would be if the world were, indeed, a machine. But by virtue of the alignment of the higher principle of the human self with the Divine Will, man can consciously approve—or disapprove—without physical constraint the changes which occur within the substance of his Monad. Man can intelligently accept his destiny; it is preëminently this faculty that separates him from the brutes.

Leibniz's opponents, especially the famous skeptic Bayle, replied that the power to approve or to disapprove what has inevitably happened is not freedom of action, whatever else it may be. In particular, they refused to admit that his explanation took any account of the apparent existence of evil. His answers to this criticism seem often rather inconsistent. In general, he was forced to modify his position to the extent of stating that the Monad is actually dual—as was pointed out above—containing a *passive* or *negative* element, a substance aspect, which is incapable of receiving at once in its full perfection the form impressed upon it by the *positive* or *active* element, the higher principle of the Monad. In creating the world, God makes it possible for the passive element of the Monad to bring to manifestation in time and space the perfection which is proper to it.

However, he did not clearly recognize a fact of experience much emphasized by Spinoza. Because of the opposition of the positive and negative elements in man, human nature has actually two aspects. There is a positive will, and there is a negative will well known to us as habit, and when one of these is held in suspension, the other is active. It is inconceivable that any cause can be ineffective, but it may remain potential for indefinite periods, or the effects which proceed from it may be transferred to a plane above or below the plane where the sequence originated. Free-will is, then, a conscious force which can hasten the conversion of the potential into the active; it is the factor in man which determines whether the higher or the lower nature will be effective at any given moment.

(18) *We may give the name of Entelechies*[3] *to all simple substances or created Monads, for they contain within themselves a certain perfection . . . , a self-sufficiency which makes them the source of their internal activities, so that they are, so to speak, incorporeal Automata.*

(19) *If we wish to designate as Soul everything which has perceptions and desires in the general sense just indicated, every created Monad may be called a Soul. However, since feeling (sentiment) is something more than mere perception, it seems to me that the general name of Monad or Entelechy should suffice for those simple substances which have only perception; whereas the name of Soul should be limited to a simple substance whose perception is more clear and is accompanied by memory.*

(20) *We can experience in ourselves a state when we remember nothing and have no definite perception, as when we faint or are overcome by a deep and dreamless sleep. At such a time the Soul is not ostensibly different from a simple Monad; but as this condition does not endure and the Soul can be revived, the Soul is, in fact, something more than a simple Monad.*

(21) *But it does not follow that a simple Monad has no perception. This is so because of the reasons already given; for a Monad cannot perish nor can it*

[3] Cf. The Greek *entelecheia*, "The absoluteness, actuality, actual being of a thing, opposed to *dunamis* (simple capability or potentiality), a philosophic word formed by Aristotle, who calls the soul the *entelecheia* of the body, *that by which it actually is*, though it had a *dunamis* or *capacity of existing* before." (Liddell and Scott, *Greek-English Lexicon*, p. 487.)

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subsist without some affection which is only another name for perception. When there is a multitude of faint perceptions wherein nothing stands out clearly, we are stunned. Thus when a man turns round and round in the same direction, he feels dizzy and may swoon, in which case he can distinguish nothing. And death may induce this condition, for a period, among animals.

In Section 82, Leibniz seems to suggest that metempsychosis and reincarnation are the processes whereby the Monad resumes its contact with the physical universe.

(22) *As every present state of a Monad is a natural consequence of its preceding state, so the present contains the future.*

(23) *Therefore, since on reviving from stupor, we become aware of our perceptions, we must have had perceptions immediately before reviving, although we were not aware of them self-consciously at that time; for a perception can proceed naturally only from another perception, as a motion can proceed naturally only from another motion.*

(24) *Thus, if there were no element clearly outlined and in relief and highly flavoured in our perceptions, we should always be in a state of coma. And this is the state of Monads which are wholly unevolved (nues).*

Modern psychology emphasizes the fact that the images, which are at any time perceived self-consciously or *apperceived*, represent only a very small fragment of the sum-total of a human consciousness. There is a subconscious nature which does most of our thinking and desiring and willing for us. It is a common experience that we are seldom conscious of our real motives at the time of acting, although these motives may be recognized after we have acted. In other words, the apperceptive Soul is still submerged in the animal nature.

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(26) *Memory provides the Soul with a sort of consecutive consciousness which imitates reason but should be distinguished from it. We observe that when animals notice something which they have seen before, they tend by the imaginative power of memory to expect a repetition of the experience associated with the former perception, and feelings are awakened in them like those which they had before. For example, if a stick be shown to a dog, he remembers the pain which it has caused him, and whines and runs away.*

(27) *The vivid imagination which stirs and moves him, comes either from the magnitude or the number of his previous perceptions. For often one strong impression produces suddenly the same effect as a long-continued habit or as a series of many repeated, weak perceptions.*

(28) *Men act like animals, in so far as the sequence of their perceptions is determined only by the principle of memory; in this respect they resemble the empirical physicians whose practice is without theory; and we are nothing but*

empiricists in three-quarters of our actions. For example, when we expect that to-morrow will be another day, we are acting empirically, remembering all the days that have dawned in our experience. It is only the astronomer who uses his reason as the basis of such a judgment.

(29) *But the knowledge of necessary and eternal truths distinguishes us from mere brutes and endows us with Reason and the sciences, lifting us to the knowledge of ourselves and of God. This is what is called in us the Rational Soul or the Spirit (Esprit).*

(30) *Also, through the knowledge of necessary truths and through deductions (abstractions) from them, we begin to reflect and thus to think of what is called the Self, and to decide that this or that is within us. Therefore, meditating upon ourselves, we also meditate upon Being, upon Substance, upon Simple and Compound Natures, upon Spirit, upon God Himself, for we then conceive that what is in us, but limited, is likewise in Him, but limitless. These acts of reflection provide the principal objects of our reasoning.*

The last section reveals the intuitive intellect of Leibniz at its best, when it is most free from theological preconceptions. It contains an expression of the unity of the Universe and of the doctrine of correspondences, recalling the Hermetic axiom: "Know thyself and thou wilt know God." The mystery of individuality is one with the mystery that the Universe exists. "The Monad of every living being, unless his moral turpitude breaks the connection . . . *is an individual Dhyân Chohan, distinct from others, with a kind of spiritual Individuality of its own*, during one special Manvantara. Its Primary, the Spirit (Âtman) is one, of course, with the One Universal Spirit (Paramâtmâ). . . . 'My Father, that is in Heaven, and I—are one,' says the Christian Scripture" (*Secret Doctrine*, I, 285–286).

* * * * *

(37) *All differentiation involves other, still more detailed contingencies, each of which has need of a similar analysis in order to find its explanation, and so on indefinitely. Thus, the Sufficient or Ultimate Reason must be outside the series of detailed contingencies, however infinite they may be.*

(38) *Therefore, the Ultimate Reason of things must be found in a necessary Substance, wherein differentiation is present only potentially (éminemment) . . . and this Substance we call God.*

(39) *This Substance is a Sufficient Reason for all the differentiation of things, because all things are inter-related at every point; so that there is but One God. . .*

Geometrical truth is an expression of the relations between forms in an immaterial world where no form can suffer change or corruption. The Pythagoreans and the Platonists regarded it, therefore, as a symbol of the Eternal, and believed that the immortality of the Soul, its kinship with the Eternal, was indicated by the Soul's power of understanding and admiring the laws which prevail in this immaterial world of pure geometry.

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The matter-of-fact world of our physical life is material, ever-changing, corruptible. But its forms may be described as reflections of immaterial forms, as if, indeed, the interior principle of every form were a ray of the Eternal. Such is apparently the idea of Leibniz, when he suggests that the cause of a phenomenon is to be found, not in another phenomenon, but in a Divine Substance which is not any one of the phenomena which proceed from it, though all of these derive from it such reality as they have. The qualities of the physical atom are potential in the nature of the Monad and of the Substance which the Monad individualizes.

Similarly, the plant is separate from the seed which it produces, but the form which is latent in the seed is determined by the nature of the parent plant. "Every Form on earth and every . . . atom in Space strives in its efforts towards self-formation to follow the model placed for it in the 'Heavenly Man'" (*Secret Doctrine*, I, 205).

(40) *It may be assumed that this supreme Substance, which is unique, universal and necessary, a simple sequence of all possible being, outside which there can be no independent existence, can have no limits and must contain all possible reality.*

(41) *Therefore, God is absolutely perfect; perfection being the magnitude of positive reality, when this has been freed from limitations. In God, where there are no limits, perfection is absolutely infinite.*

(42) *It follows that creatures derive their relative perfection from the influence of God, whereas their imperfections proceed from their own natures which are incapable of existence without limitations. Thus are they distinguished from God.*

* * * * *

(46) *We must not share the fancy of those who imagine that the eternal truths, which are dependent upon God, are arbitrary and depend upon His will, as Descartes seems to have imagined . . . That is the case only with contingent truths, the principle of which is fitness (convenance) or the choice of the best; for necessary truths depend solely upon His understanding, of which they are the inner objects.*

Leibniz sometimes tends to make the Deity too "personal" in a wrong theological sense. But Section 46 is of interest as showing that he here distinguishes between Absolute Truth or Reality, which is the ineffable Nature of God, and relative truth which is the creation of His will and—one may add—of His imagination. Between the hidden mystery of the Divinity and the "executive force" which creates the world, there is a distinction which no manifested intelligence can define. The *Stanzas of Dzyan* in the *Secret Doctrine* speak of "the Germ that dwelleth in Darkness,"—the Germ which becomes the Logos, the Darkness which is the Absolute or Parabrahm.

It is a favourite speculation of Leibniz that God (the Logos) selects this

particular world for manifestation rather than any other of an infinite number of possible worlds. But among all those possible worlds there can be none whose essence is irrational; for instance, there can be no such thing in any world as a triangle having two sides. In other words, God is free to create what he wills but he cannot will what is contrary to His Nature.

(47) *Thus God alone is the primordial unity or the simple primary substance, of which all created or derivative Monads are productions. The Monads are born, so to speak, by the continual flashes (fulgurations) of the Divinity from moment to moment, these flashes being limited by the receptivity of the creature whose nature it is to be limited.*

This is a statement of the emanation doctrine of the Neoplatonists. Curiously enough it also suggests the "quantum theory" of modern physics, which says that "the energy emitted from a system or absorbed by a system is emitted or absorbed not continuously, but in little bundles, parcels or quanta" (J. Arthur Thomson: *Science and Religion*, p. 90).

In the Kabalah, the Monads were called *Sparks* or *Scintillas* and were said to issue from the Elohim, the "Deity in Cosmic Nature" (*Secret Doctrine*, I, 679).

(48) *There is in God the Power which is the source of all things, the Knowledge which fully comprehends all ideas, and finally the Will which changes and produces the world according to the principle of the greatest good. And to these attributes correspond in the created Monad the subject or base, the perceptive faculty and the faculty of desire. But in God these attributes are absolutely infinite or perfect; whereas in the created Monad or Entelechy . . . , they are only more or less perfect imitations of their Divine Prototypes.*

In the system of Plotinus, we find a similar correspondence between the three manifested principles of the Universe—Wisdom, the World-Soul and Nature; and the three aspects of man—spirit, soul and body. For Plotinus, the cause of this analogy is found in the fact that man is the child of the Universe. Similarly, though Leibniz does not fully develop this idea, the individualized Monad may be conceived as the seed of a Universe and therefore as containing within itself the potentiality of a Universal Life.

(49) *A creature is said to act externally in so far as it has perfection, and to be acted upon by other creatures, in so far as it is imperfect. Thus we attribute action to the Monad in so far as it has clear perceptions, and we attribute passion to it in so far as it has confused or obscured perceptions.*

(50) *And one creature is more perfect than another, according as it contains that which provides the a priori reason for what happens in that other, and it is in this way that one thing may be said to act upon another.*

(51) *But among the Monads themselves there is nothing but the ideal influence of one Monad upon another, which can be effective only through the intervention of God, for . . . each Monad has the right to ask of God that, in ordering the other Monads from the beginning of things, He should have taken it also into consideration. Since no created Monad can exert a physical influence upon the interior nature of another, it is only through this intervention of God that one Monad can be dependent upon another.*

(52) *Therefore, among creatures, action and passivity are reciprocal. God, comparing two Monads, finds in each one reasons (or aspects of being) which force him to adapt the other to it; so that what is active in one relation is passive in another, active in so far as what is clearly known in it provides a reason for what happens in another Monad, and passive in so far as the reason for what happens in it is found in what is clearly known in another Monad.*

(53) *As there is an infinity of possible universes in the mind of God, and only one of these can exist, there must be a sufficient reason for God to choose one rather than another.*

(54) *This reason is to be found only in the fitness (convenance) or in the degrees of perfection to which these worlds attain; each possible World having a right to existence in proportion to its perfection.*

(55) *This is the cause of the existence of the best world,—that God knows the best by His Wisdom and chooses it by His Goodness and creates it by His Power.*

Leibniz here summarizes the argument of the *Théodicée*, that this is the best of all possible worlds, because its Creator is God who is as wise as He is good and as good as He is powerful. His language sounds a little antiquated and scholastic, and he has with some justice been accused of attributing human qualities to God, of making human nature the model of the Universe; but his fundamental idea of the excellence of the order of the world is surely worthy of more than passing notice. The philosophers of ancient India built their systems upon a similar concept which they called Karma—a word which has the derived meaning of "adjustment." Karma is justice in the sense that "what a man soweth, that shall he also reap". But also it is the expression of Divine Compassion which so directs and orders events that these will provide the best possible opportunity for removing the evil causes of which they are the effects. Karma may be described as the *vis medicatrix naturæ* acting on the moral plane.

S. L.

(To be continued)

EVEN WE REUBENS HAVE OUR CHANCE

WAY back in the earliest '80s, when the Victorian Age was in its prime—provided the "New Generation" will graciously concede that era ever had a "prime"—a boy of seven sat in a church pew in what was then a frontier town. In accordance with parental training, backed, it must be confessed, by unflinching discipline (now gloried in as an expression of loving-wisdom), and, for some then unknown, and, certainly, not then beloved, reason, attendance at church called for silence, both oral and physical, reverential manner and manners, and the unrelaxed attitude of "On Parade." Inside himself, however, the boy had then no concept of silence. His brain was talking, that Sunday, on the immediate, and then mysterious, problem of why his father had let him add to his collection an Arapahoe brave's scalp, and two others from the heads of Pawnee scouts, yet had, himself, burned, with unshed tears visible in his eyes, and a grave solemnity of manner, a "wonderful" scalp, with fully six feet of long golden hair, the "splendid" gift of one of the enlisted men.

The church was quiet. The family pew was in the Epistle transept. How wise a choice this was! One could see many faces and lots of "side-heads," without the disobedience of looking back, or looking 'round. The Rector, then much more imposing than he looked as a Bishop in later years to the grown-up boy, sometimes had a soothing voice. Then it sounded as the organ sometimes sounded. Then it did not force a small boy to turn from his world within. For some reason the Rector was kinder than most parents. He did not compel his children "to report," after Sunday School, in the family pew. The Rector's boys were called "the good Jones boy" or "the bad Jones boy." The latter (a Bishop himself ere his father died) was again guaranteeing himself a sound spanking. Once more he was racing his velocipede up and down the sidewalk outside. What a marvellous sidewalk bordered the church plot! It was made of cross boards on sills—'way, 'way above the ground. It could be used for caves or wild beasts' dens. Also it was resonant, as the thunder-like rattle and roar now proved.

As always, when his "bad boy" reacted from Sunday school with such energy, the Rector's voice rose somewhat. As it rose, it hit, instead of soothing, the ear. The attention of the boy in the pew was enforced. Dreamily he had known that this was "The First Lesson." Half consciously he had been awaiting the first of the loud "bangs" that marked the close of the Lessons. His attention was fully awakened when he realized that the Lesson again told the story of how Jacob called his sons such wonderful names when

he was dying. Since then the grown-up boy realizes how little time counted, in those prototype days, for this was the very beginning of the Lesson, though it then seemed well along. The Rector let his voice ring out:

"Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of my dignity, and the excellency of power;

"Unstable as water, thou shalt not excel. . . ."

He recalled how he felt when he tried to coast down a hill—and a steep, steep hill—on his velocipede. The first sensation was exhilarating. Then, there had fairly leaped into the air a tree trunk—huge, bewrinkled with bark—rushing upwards into the high heavens. Then—with the loudest noise in the world; with fireworks too many to be counted—came oblivion. Next—awakening, with a never-to-be-forgotten memory.

The same thing happened that Sunday so long, long ago. The boy had always ignored the word "firstborn." He was the third child. He knew, of course, that he was really the one to whom the half-understood praise belonged. Previously, it was his wont to hand over, mentally, the condemnations to his older brother, along with the "firstborn," and to keep the remaining pleasant parts for himself. Now he heard only the—"Unstable as water, thou shalt not excel." How that echoed; re-echoed; fairly rang aloud, like the chiming bells above the church. How it did hurt! And the real horror, not at all like the delightful horror one got in "the haunted house" on the Bluffs, but such a cold, grisly, hideous, hurting horror was, that the small boy recognized these words to be true of himself.

To many of us, Members of the T. S., life includes these three stages—childhood, non-membership, membership—before one really begins to study and to live. Anyone would hesitate to enter into competition with St. Augustine, Cellini, Franklin, or even Henry Adams, and it would savour too much of their work to try to describe the years of that boy beyond childhood. Suffice it to say that the dooming words: "Unstable as water, thou shalt not excel"—identified with himself at seven—played no small part in that small boy's life that Sunday, and onward, to this very day.

Oft-times they were a spur, to child, to adolescent, and to man; "That's tommyrot! I'll prove it's not true of *me!*" Oft-times they were veritable "alibis" for letting go: "What's the use! Those words are true of *me.*" Ten years, twenty years, thirty years, rolled along, inescapably characteristic of: ". . . the wheel of life turns ceaselessly. Burne-Jones has shown it, in his marvellous picture; the wheel turns. . . ." As tangential force hurls off the marble which a small boy drops on a pulley on a shaft, so, unmerited by him, did the wheel of life shoot that same small boy, now a man in body, into the T. S. But this memory, from frontier days, did not die—rather grew it the more dynamic; therefore, the more rigorous the efforts to ignore it.

Two heptads and two years more moved by. Came Convention time, 1926—with its majestic note of the immutability of Law, and the reverent recognition of Law, even—no! especially, by Masters. With the need, then presented, of making irrevocable choice, there was implanted, "by grace and by love," not by merit, the germ of an understanding that irrevocable choice is, indeed, within one's own powers and ability. Time it takes for the brain to realize this, and to act accordingly. Has not a Master urged that we be not slaves to Time—nor Space?

The boy, man, then boy again—for such seems to be the required cycle of growth in the three first stages described—recently was with some T. S. Members at a committee meeting. He was trying to think of things as they saw them. Out of this effort, somehow, sprang a feeling; a hope; faith even; that no Reuben should be a "quitter" because of belief in a Jacob's verdict—especially if he were the Jacob. It is the old case of "look ye out, or, look ye in?"

We have all been taught that we may take hold of the universe at any point—big or little—within it. So doing here, what may one find, perhaps, "within the words" that proved so potent? Let us not be hampered, as many of us have been within dogmatic religions, by "Western-minded literalness." Using "Eastern methods," so far as we may, what might the words suggest? Suppose we read them thus: "So long as you remain (voluntarily, by your own acts) in the state of water, inevitably you cannot rise above the level to which your sins have sunk you; despite your heirship of the Kingdom, your kinship with the Soul, you must sink lower and lower."

But, the brain comments, water must be unstable. Why must it so be? Recollections from our school-day physics remind us that water is incompressible. Closed in by outer pressure it, therefore, cannot be unstable, though it still is water. How has life closed in upon us, and why? But—is there not an easier way of making water stable? What about freezing it—making it into ice? It is no longer water, no longer unstable.

What about freezing our emotions, fancies, frailties, even our sins, into "stability"? How? For what purpose are our wills? A "frozen will" is a common colloquialism. Is it not true that when we separate any amount of water from a great reservoir, we must provide some kind of receptacle or vessel to hold it, and that, therein, it freezes the quicker? An ice machine that will freeze a pint of water in a few minutes, will have no recognizable effect on a reservoir. It will take the full power of Nature to stabilize that. Furthermore, as water freezes into stability, that stabilized state rests in the form in which the water was moulded when the freezing started.

What can we Reubens do? Surely we can separate ourselves from the unstable state of our habitual psychic incoherence, and then make a mould out of theosophical teachings. Next, give ourselves up to the clean cold of the pure air of the Altitudes; let ourselves be "frozen" by our own "irrevocable will" (drawn from, part of, the Life of the Altitudes), into the form provided by "my duty in that state of life to which it shall please God to call me"; and, as a result, "excel,"—because having become "stable."

Again, taking hold upon the universal at any point, it is well worth remembering that the proverb, "While there is life, there is hope", is more than "hackneyed"—it is truth. But we need also to recall that the existence of "life" is proved by action. If we Reubens would seize upon our chance, let us "do something about it." We cannot plead ignorance: "Ignorance of the Law is no defence"—that Law which even Masters reverence, and follow.

Only as we act thus, only as we make the Law our very own, so becoming "irrevocable" governors of ourselves, can any of us Reubens earn—as earn we may, do we but choose—the right to have the appraisal rest only:—". . . thou art my firstborn, my might, and the beginning of my strength, the excellency of my dignity, and the excellency of power."

REUBEN O. QUORRANT.

It is submission to the will of God which sets all the value upon our sacrifices; which gives merit to our sufferings; which sanctifies our joys; which takes the bitterness out of our affliction, and the poison out of our prosperity; which stabilizes our irresoluteness; which calms our fears; which upholds our courage; which orders our hopes; which puts our zeal in safe keeping; which, in a word, insures all our virtues, and makes even our imperfections useful. This it is which inspires good counsel; which is answerable for the success of our undertakings; which makes us masters of circumstances; which sanctifies every condition of life, and which determines every duty.—MASSILLON.

BRIHAD ARANYAKA UPANISHAD

PART I, SECTIONS 1–3

BUILDING THE COSMOS

LIKE the *Chhandogya Upanishad*, the *Brihad Aranyaka Upanishad* consists of a series of Instructions for Disciples. The former begins with illustrations of the law of correspondences, first simple and then more complex, so that the learner may gradually gain an understanding, first, of the unity of all Life in the universe, and, second, of the principles of symmetry and cohesion, in virtue of which each element of life is related to all other elements, and the whole universe is represented in all its parts. Contemporary science is advancing toward an understanding of this vital and fundamental law; it has already recognized the unity of design between the solar system and the atom, and accounts of the universe insist that all energies in our world, and all energies in man, are derived from the great life-giving forces in the sun, which in turn conforms to the principles of structure present in all suns throughout the vast stellar system; and it is now held that stellar systems are innumerable.

The *Brihad Aranyaka Upanishad* begins with the formation of stellar systems, a description of the forces which underlie the manifestation of the Cosmos as a whole. Part I contains six Sections, of which three are here translated. Each of these Sections teaches and illustrates a fundamental aspect of the Cosmos. The first Section seeks to impress on the pupil that the Cosmos is a living organism, with related parts, permeated through and through with Life, and equally permeated with the principle of sacrifice. For this purpose, the symbol of the Horse consecrated for sacrifice is used. The second Section describes the emanation of the Cosmos after the period of non-manifestation which is called Cosmic Night, the manifestation of the Logos, the appearance of the first duality in the Logos, and thereafter the progressive manifestation of the planes and principles of the worlds. The third Section describes two contending principles, or classes of being, present everywhere throughout the universe: the forces of manifestation and of dissolution, here called Devas and Asuras; and the pupil is shown how they interpenetrate all life, and in particular, his own life.

Coming back to the first Section, the Horse consecrated for sacrifice is taken as the symbol of the Cosmos, in order to show that the Cosmos lives, and that the Cosmos is permeated by sacrifice. The ceremony of the sacred Horse is exceedingly ancient. The sacrifice was not universal; it could indeed be offered only by the monarch, the supreme ruler. And it was a ceremony of symbolic consecration, in which in fact no animal was slain, though many

animals, birds, beasts, fishes, had a part; it seems to have been a symbolical consecration of every form of life, a dramatic affirmation that the principle of consecration runs through all life and all being. The choice of the Horse, at once the symbol of royalty and of organic perfection and beauty, and therefore the central figure of the ceremony, as the symbol illustrating the life and consecration of the Cosmos, is thus appropriate and natural.

Each symbol has many meanings, which gradually revealed themselves to the awakening intuition of the disciple. Thus Dawn is the beginning of day, of all "days," from the Day of Brahma, the day of each cyclic period, to the day which is the common unit of our time. The Sun, Wind and Fire are symbols of the three great principles which are manifested in the Three Worlds: Heaven, Midworld, Earth, everywhere throughout the Cosmos; the three being further subdivided into seven. The fire common to all men is the vital principle or energy manifested in physical life, which is in fact common to all men, and to which, as man develops, the fire of the soul, corresponding to the Midworld, and the fire of the spirit, corresponding to Heaven, are in due time to be added.

The circling year is the type of all cycles, beginning with the alternating Day and Night of Brahma; the cycles in and through which every form and degree of life is progressively manifested; therefore, the circling year is fittingly called the self (the body) of the Horse which represents the living Cosmos. Our first natural division of time is the hour, the time in which the moon moves back against the background of the stars through a distance equal to her own breadth, a space of half a degree; therefore in twenty-four hours the moon moves backward twelve degrees, completing the circle of three hundred and sixty degrees in thirty days, the lunar month, made up of the waxing fortnight, from new moon to full moon, and of the waning fortnight, from full moon to new moon; the two fortnights thus symbolizing the complete circle of the descent into matter and the reascent to spirit. In the same way, the series of about twelve lunar months completes the solar year with its changing seasons, and the years accumulate in larger cycles. Thus the whole operation and succession of cycles are gradually instilled into the understanding of the pupil.

In like manner, by the identification of parts of our world with the vital organs of the Horse consecrated for sacrifice, the pupil is led to perceive that our world is an organism, with its own vital organs; clouds, rivers, mountains, trees are shown as permeated with life.

Finally, the Horse, as symbol of the formative Logos, is shown as carrying or sustaining four great classes of formative beings: Devas, Gandharvas, Asuras, men: or, as we might call them, classes of Planetary Spirits, of cosmic elementals, whether constructive or destructive, and human beings. The significance of the name, Celestial Choristers, is, that these beings are one aspect of the Logos, and, through the powers of sound, "create" the Voice. And the Section ends with the affirmation, concerning the formative Logos, that "in the Great Deep is the place of his birth."

The second Section takes the disciple back to a consideration of the period before the beginning of manifestation, the period of universal Darkness, or Cosmic Night. And he is led to perceive a universal principle of Being: that all that is manifested must in time pass into unmanifestation, as night follows day. More than that, this principle is active throughout the whole period of manifestation; a new form can come into being only through the transformation of the old form, its disappearance, its death, as that form. This may be illustrated from geology: new strata are being continuously formed through the breaking down and abrasion of older strata. And, through the geological periods, new organisms, new forms of life, come into being through the transformation and supersession of the old. In the same way, Philo and Paul describe spiritual life as a "continual dying," a death to the old accompanying a birth to the new. Therefore, this universal principle or tendency, without which there could be no life and growth, is fittingly named Death; just as, in another Upanishad, the Lord of Death is the Initiator, since Initiation is at the same time a death to the old and a birth to the new life. "Death is Hunger" says the Commentator, since all death is a consuming, the action of a force of disintegration preparing the way for new forces of re-integration.

So these symbols, Death and Hunger, represent at once the darkness of Cosmic Night before the dawn of manifestation, and that hunger for new being which causes manifestation, and then sustains manifestation through the continual transformation of the older into the newer form. In the formative Logos, moved by this everlasting impulse, was formed the thought: "May I become possessed of a self, a body! May I become manifested!" He advanced, singing praises. From him, singing praises, the Waters of space were born. Here again, we have the thought of the vibrations of sound, the tones of the Voice, as formative powers. And, it may be added, the manifestation of the same power in man lies at the root of all that is said later, regarding the efficacy of the great Chant.

Cognate with the formative power manifested through Voice is the formative power manifested through Light. Here, astronomy may lend us an illustration. Much is now known, or surmised, concerning the differing characters of the stars, and the presence in them of various metals and elements. Each one of these metals or elements makes itself known, not as a tangible substance, but as a certain rhythm of light, of colours arranged in a definite way. The differing colours, which express different arrangements of electrons, are an essential manifestation of these elements; one might almost speak of the colours condensing to form the metals. So that "radiance" is a fitting description of this formative power.

The Waters of space were the radiance; the foam of the Waters curdled; that became Earth, the symbol of manifested matter. On this Earth, throughout matter thus manifested, the formative Power made a mighty effort; the fervour and essence of Him, thus effortful, fervid, became Fire, the electrical or vital energy which permeates all matter. One aspect of it is, perhaps, the

driving force within the atom, which keeps the electrons spinning around the nucleus; the same force which keeps the planets spinning around the sun, and the sun spinning for ever through space; a universal force active everywhere through the universe, and therefore rightly to be traced back to the formative Logos.

The third Section considers more in detail this dual power which is present everywhere throughout Being, as a fundamental expression of the very nature of Being; the tendency, in virtue of which eternity is measured by alternating Days and Nights of Brahma,—Light and Darkness succeeding each other.

The Powers of Light are here called Devas, a name which means any "radiant" force, any force which runs outward with a rhythm of vibration, any formative or creative force. So the Powers of Darkness are the complementary forces, not of creation, but of dissolution; forces which disintegrate, so that a new re-integration may take place. The disciple must learn to use this force, to bring about the disintegration of his lower nature, in order that the higher nature may be integrated in him. If he fail rightly to use this consuming power, it will consume him. If he attach himself to the body subject to death, identifying himself with it, and believing it to be himself, the tendency to dissolution will consume both the body and the imagined self. He must rule the Asuras, or be eaten by them. And he can rule them only through the powers of the Logos, which he will find, when he has learned to recognize them, permeating his whole being. Therefore, his life will become a continual dying, but a dying which is Life. He must put off the old man, in order that he may put on the new.

The powers of the Logos, the Voice, are symbolized, as has already been said, by the dynamic forces held to be inherent in the great Chant, a potent magical song which played an important part in the formal system of sacrifices and offerings. The Buddha later formulated them, for his disciples, as Right Meditation, Right Thought, Right Speech, Right Action, Right Livelihood. These are the powers by which the disciple may raise his life to the Higher Self. On the other hand, Wrong Thought, Wrong Speech, Wrong Action will drag him down to the lower self, inevitably subject to dissolution. The Buddha, therefore, recognized in each of these powers their right or wrong use, good and evil.

This would seem to be the meaning of the Parable of the Devas and Asuras. As the Devas bring each power into manifestation, the Asuras pierce it with evil. So the progression ascends, up to and including Mind; there is, on the one hand, whatever of beauty one imagines and wills, and, on the other, whatever one imagines and wills that is unseemly. Then comes a change. The principal Life-breath is manifested; the Asuras run against it to attack it; as a clod striking a stone, they are shattered in all directions, and are destroyed. The principal Life-breath, the crown of Life, is the Higher Self, the eternal Monad, which endures through all eternity, because it is, in essential being, one with the Eternal. Therefore, he who is faithful unto death inherits this crown of Life.

"Through the Higher Self he who thus knows, prevails over the hated enemy." This sentence, in many forms, promising many blessings, runs through the Upanishad like a golden thread. The disciple is to understand that his learning should mean, not only the gaining of information, but increase of spiritual life, spiritual consciousness and power continually enriched, approaching ever nearer to the plenitude of the Higher Self.

The old life must be dissolved in order that the new life may be integrated. This integration of a truer, more real Self, is beautifully symbolized in the later part of the parable: "That divinity, striking off evil, death, from these divinities, carried them beyond death." As the powers are carried over and transmuted, they build up "the new man, the lord from heaven."

That this is the meaning, is shown by the three sentences:

Cause me to go from the Unreal to the Real!

Cause me to go from Darkness to Light!

Cause me to go from Death to the Immortal!

Three Parables of the Cosmos

I

Dawn is the head of the Horse consecrated for sacrifice; the sun is the eye; the wind is the life-breath; the open mouth is the fire common to all men; the circling year is the self, the body, of the Horse consecrated for sacrifice; the over-arching heaven is the back; the midworld is the interior; the earth is the underparts; the directions of space are the two sides; the intermediate directions are the ribs; the seasons are the limbs; the months and the lunar fortnights are the joints; the days and nights are the foothold, the feet; the stellar mansions are the bones; the clouds are the muscles; the half-digested food is the sand; the rivers are the entrails; the liver and lungs are the mountains; plants and trees, lords of the forest, are the hair and mane; the ascending sun is the foreparts; the descending sun is the hindparts; when he yawns, that is the lightning; when he shakes himself, that is thunder; when water descends, that is rain; his voice, verily, is the Voice.

Day was born as the sacrificial vessel before the Horse; the place from which it is born is in the eastern ocean; night was born as the sacrificial vessel behind; the place from which it is born is in the western ocean; these two, verily, came into being about the Horse as the two sacrificial vessels. As a charger he carried the Devas, the Bright Powers; as a steed he carried the Gandharvas, the Celestial Choristers; as a courser he carried the Asuras, the Dark Powers; as a horse he carried men. The Great Deep, verily, is his kin; in the Great Deep is the place of his birth.

II

Naught, verily, was here in the beginning; by Death was this enveloped; by Hunger, for Hunger is Death. He made the thought: "May I become

possessed of a self, a body!" He advanced, singing praises. From him, singing praises, the Waters of space were born.

"For me, singing praises, radiant joy came into being," said He. This, verily, is the radiant being of radiance; radiant joy comes into being for him who thus knows this radiant being of radiance.

The Waters of space, verily, were the radiance; that which was the foam of the Waters curdled and coagulated; that became Earth. On that He made a mighty effort; the fervour and essence of Him, thus effortful, fervid, was manifested as Fire.

This Fire separated itself threefold: the Sun is a third part; the Air of the midspace is a third part; Fire here is a third part. Therefore this Life-breath is disposed threefold. The eastern direction is the head; on this and that side of it are the forequarters. The western direction is the tail; on this and that side of it are the hindquarters. South and north are the flanks. The over-arching heaven is the back. The midworld is the interior. This forms the underparts. So He is firmly established in the Waters of space. Knowing thus, he is firmly established, whithersoever he goes.

He desired, saying: "Would that a second self of me might be born!" Through thought He united himself with Voice, He who is Hunger, He who is Death. That which was the seed of being became the circling year. Before that, the circling year was not. He bore him for a period of time equal to the circling year. At the end of a period equal to the circling year, He brought him into manifestation. He approached him, thus born, with open mouth; as if in fear, he uttered a cry; this became Voice.

He beholding said: "If I shall design anything against him, I shall make the world-food less!" Through that Voice, through that self, He brought into manifestation all this, whatsoever exists here, as the Rig verses, the Yajur formulas, the Sama chants, the hymns, sacrifices, living beings, animals. Whatsoever He brought into manifestation, all that He began to consume. He is the eater of all; this is the consuming power of the boundless Being. He becomes the eater of all this, all becomes food for him, who thus knows the consuming power of boundless Being.

He desired, saying: "With a further sacrifice let me sacrifice further!" He made a mighty effort, He brooded with fervour; from Him, thus effortful, fervid, brilliance, valour went forth. The life-breaths, verily, are brilliance, valour; as the life-breaths went forth, the body began to expand. His body, verily, was Mind.

He desired, saying: "May this body of mine be consecrated for sacrifice! May I become possessed of a self through this!" Thereupon the Horse came into being, because this expanded. This was consecrated for sacrifice. This is the sacrificial character of the Horse consecrated for sacrifice. He truly understands the sacrifice of the Horse, who knows it thus. He held him in thought, not confining him. At the end of the year, he took him for sacrifice. The animals he delivered to the Bright Powers. Therefore the sacrifice to the Lord of beings is offered to all the Bright Powers. He who is

fervent is as the sacrifice of the Horse; the circling year is his self, his body. This fire is the radiance, these worlds are its selves, its bodies. There are these two, this radiance and the sacrifice of the Horse, yet they are one Divinity, Death. He overcomes the second death, nor does Death gain him; Death becomes his body, he becomes one of these divinities, who thus knows.

III

These two were derived from the Lord of Beings: the Devas, Bright Powers, and the Asuras, Dark Powers. Of them, the Devas were younger, the Asuras were elder. In these worlds they strove against each other.

The Devas said: "Come, let us prevail against the Asuras in the sacrifice through the great Chant!" They said to Voice: "Do thou sing for us the great Chant!" "So be it!" said Voice. Voice sang for them the great Chant. Whatever delight there is in voice, that it sang for the Devas; whatever of beauty one speaks, that is for self. The others knew, "By this singer they will prevail against us!" Running to attack it, they pierced it with evil. This evil is whatever one speaks that is unseemly; this is the evil.

So they said to the forward Breath: "Do thou sing for us the great Chant!" "So be it!" said the forward Breath. The forward Breath sang for them the great Chant. Whatever delight there is in the forward Breath, that it sang for the Devas; whatever of beauty one breathes, that is for self. The others knew, "By this singer they will prevail against us!" Running to attack it, they pierced it with evil. This evil is whatever one breathes that is unseemly; this is the evil.

So they said to Vision: "Do thou sing for us the great Chant!" "So be it!" said Vision. Vision sang for them the great Chant. Whatever delight there is in vision, that it sang for the Devas; whatever of beauty one sees, that is for self. The others knew, "By this singer they will prevail against us!" Running to attack it, they pierced it with evil. This evil is whatever one sees that is unseemly; this is the evil.

So they said to Hearing: "Do thou sing for us the great Chant!" "So be it!" said Hearing. Hearing sang for them the great Chant. Whatever delight there is in hearing, that it sang for the Devas; whatever of beauty one hears, that is for self. The others knew, "By this singer they will prevail against us!" Running to attack it, they pierced it with evil. This evil is whatever one hears that is unseemly; this is the evil.

So they said to Mind: "Do thou sing for us the great Chant!" "So be it!" said Mind. Mind sang for them the great Chant. Whatever delight there is in mind, that it sang for the Devas; whatever of beauty one imagines and wills, that is for self. The others knew, "By this singer they will prevail against us!" Running to attack it, they pierced it with evil. This evil is whatever one imagines and wills that is unseemly; this is the evil

So they said to the principal Life-breath: "Do thou sing for us the great Chant!" "So be it!" said the principal Life-breath. This Life-breath sang

for them the great Chant. The others knew, "By this singer they will prevail against us!" Running to attack it, they strove to pierce it with evil. Then, as a clod striking a stone would be shattered, they were shattered in all directions, and were destroyed. Therefore the Devas prevailed over the Asuras. Through the Self he who thus knows, prevails over the hated enemy.

Then they said: "In what was he who thus adhered to us? It is he who is in the inner being, he who is called Ayasya Angirasa, that is, the essence of the powers."

So that divinity is named Far, for far from it is Death; far from him is death, who thus knows. So that divinity, striking off evil, death, from these divinities, caused evil to go thither, where is the end of the spaces. There it set down their evils. Therefore, let him not go to the abode, to the end. Let me not meet with evil, with death.

So that divinity, striking off evil, death, from these divinities, carried them beyond death It carried Voice over first. When it was delivered from death, it became Fire. This Fire, transcending death, shines. It carried over the forward Breath. When it was delivered from death, it became Wind. This Wind, transcending death, purifies. It carried Vision across. When it was delivered from death, it became Sun. This Sun, transcending death, enkindles. It carried Hearing across. When it was delivered from death, it became the Spaces. These Spaces transcend death. It carried Mind across. When it was delivered from death, it became Moon. This Moon, transcending death, gives light. Thus, verily, that divinity carries him beyond death, who thus knows.

So the principal Life-breath sang for itself food. Whatever food is eaten, by this is it eaten; here he is established. The Devas said: "So great is all this, as food; this for thyself thou hast sung. Do thou make us to be partakers in this food!" "Do ye then enter altogether into me!" "So be it!" They entered him completely from all sides. Therefore, whatever food one eats through this, by it all these are satisfied.

Thus, verily, his own all enter into him, he becomes a supporter of his own, best, foremost leader, overlord, who thus knows. He who, among his own, seeks to withstand him who thus knows, such a one does not suffice for those whom he should support; but he who follows him, and, following him, seeks to support those whom he should support, such a one suffices for those whom he should support.

So this, called Ayasya Angirasa, is the essence of the powers; the Life-breath is the essence of the powers. Since the Life-breath is the essence of the powers, from whichever of the powers the Life-breath departs, that, verily, dries up, for this is the essence of the powers. This is also Brihaspati; for Voice is Brihati, and this is her lord; therefore, he is Brihaspati. This is also Brahmanaspati; for Voice is Brahma, the spirit of the Eternal, and this is her lord; therefore, he is Brahmanaspati.

This is also the Sama chant, for Voice, verily, is the Sama. This is Sa and Ama, She and He; this is the Sama character of the Sama. Or it is because it

is equal to a midge, equal to a fly, equal to an elephant, equal to these three worlds, equal to all that is, therefore, it is the Sama. He attains unity of being, unity of place, with the Sama, who knows this Sama thus. It is also the great Chant. The Life-breath is great, for by the Life-breath all this is upheld. And Voice, verily, is the Chant; thus these make up the great Chant.

Therefore, Brahmadatta, grandson of Chikitana, when he was making the offering of King Soma, said: "May King Soma cause this man's head to fall off, if Ayasya Angirasa sang the great Chant by any other means; by Voice, verily, and by the Life-breath he sang it!"

He who knows the essence of this Sama chant, possesses that essence. The tone is the essence. Therefore, let him who is about to offer the sacrifice, seek for the tone in Voice; with that Voice endowed with tone let him offer the sacrifice. Therefore, at the sacrifice, they wish to see one possessing the tone, one who possesses the essence. He possesses the essence, who thus knows the essence of the Sama chant.

He who knows the golden quality of this Sama chant, possesses gold, for the tone is the golden quality; he possesses gold, who thus knows the golden quality of the Sama chant.

He who knows the foothold of this Sama chant, he, verily, stands firm. Voice, verily, is the foothold, for in Voice this Life-breath is established. But some say it is set firm in food.

Then the offering of the invocations which purify. The celebrant sings the Sama chant; when he sings, let him (for whom the sacrifice is offered) murmur these sentences:

Cause me to go from the Unreal to the Real!

Cause me to go from Darkness to Light!

Cause me to go from Death to the Immortal!

When he says, "Cause me to go from the Unreal to the Real," Death, verily, is the Unreal, the Real is the Immortal. "Cause me to go from Death to the Immortal! Make me immortal!" This he says. "Cause me to go from Darkness to Light!" Death is Darkness, the Light is the Immortal. "Cause me to go from Death to the Immortal! Make me immortal!" This he says. "Cause me to go from Death to the Immortal!" There is no obscurity in this. So whatever other praises there are, in these he may win food for the self. In them let him choose a wish, whatever desire he may desire. The celebrant who knows thus, whatever desire he may desire, whether for himself or for him who offers the sacrifice, that he wins. This is world-winning. Nor is there any prospect that he will not win that world, who thus knows this Sama chant.

C. J.

(*To be continued*)

ON THE SCREEN OF TIME

THE Recorder looks forward to the conversations upon which the "Screen" is based, with considerable anxiety: will the necessary material be supplied by his friends, or not? Sometimes he finds them full to overflowing with ideas, and, at other times, flat, stale, and infinitely exasperating. He had armed himself, on the present occasion, with an extract from a religious "block calendar"—a French calendar—determined to use it as a goad in the event that his collaborators should prove lethargic. *Pour être content des meilleures personnes*, it read, *il faut se contenter de peu, et souffrir beaucoup;* or, freely translated, "To remain content even with the best of people, you must learn to be satisfied with little and to suffer a great deal." The wearied experience of the long-suffering, pious writer—whoever it was, for "X" was the only signature—had greatly amused him, and now, because his friends gave him no opportunity to use it against them, he has taken some pains to introduce it in spite of them. They will read it, and they will perhaps keep it in mind on future occasions.

It was the Philosopher who spoiled the plot. As soon as we met he said: "It has occurred to me that brief comments, by an average student of Theosophy, on events of the day, might be of interest to those who are good enough to concern themselves about our reaction to the problems of life, death, and things in general. So I have made some notes. Do you want me to think aloud about them?" The Recorder was grateful and delighted, and said so. Here was the promise of possible material! "As small events may be just as significant as wars and earthquakes, I shall not apologize for the comparatively trivial character of my texts," the Philosopher continued. "For instance, in to-day's paper, is a despatch from London announcing that a niece of Lord ——— had been added 'to the long list of English people and other foreigners who had come into collision with Fascist sentiment in Italy by speaking against Mussolini.' The despatch adds that 'no official notice is being taken of the incident here [in London], but there is undoubtedly a good deal of private resentment in England, as in France, against recent offensive expressions of nationalistic spirit in Italy, of which foreign visitors have been the victims.' It is allowable, in other words, to abuse the head of the Government of the country whose guest you are, but it is 'offensive' of the natives to resent it. One or two American newspaper correspondents have recently been expelled from Rumania for having slandered the Rumanian royal family. There was talk in some American papers about 'the freedom of the press,' and about the 'rights' of American citizens. I wish people would think as much of their duties as they do of their rights, and I wish particularly that when they travel abroad they would try to behave as if they were gentle people, or at least as if they were civilized, and would not insult the peoples

and the nations they visit. They are visitors,—that is the point. They leave their own country of their own free will and accord, presumably because they prefer the climate, scenery, or what not, of some other country, which they enter solely through the favour of its rightful owners. On the face of it, they owe it to themselves, and then to their hosts, to be as considerate and as courteous as they would expect visitors to be in their own homes. If the niece of Lord ——— were to receive a visitor who volunteered the remark that the said Lord ——— was a bully and a braggart, it would be the duty of the said niece to show her visitor the door. It is more than likely that she would not do so, judging by her behaviour in Italy; but her failure to do so would have no bearing on what would be obvious to others, namely, her duty. If Americans visit Rumania, and cable insulting remarks about the reigning family or about the Rumanian people, it ought not to be necessary for the Rumanian authorities to expel them; the authorities of their own country—the United States—ought to cancel their passports and order them home on the ground that they are compromising to the national honour. Not to resent affronts and insults is far from being a sign of grace. A man who permits his father or mother to be abused in his presence is a cur; and the same is true of a man who listens indifferently to abuse of his country, or of those who represent it as Mussolini represents Italy, or as Lincoln represented America. I, as an old resident of New York, may have an inexpressible contempt for some of our former mayors; but if an English or a French visitor were to sneer at them, it would be rude beyond endurance, and I should tell him so with the utmost possible candour.

"It is because Theosophy stands for a true understanding of Universal Brotherhood that its students and lovers deplore the perversions of Brotherhood which so many people adopt, and then use as pretexts for arrogance and bad manners. No people on the face of the earth sin more in this respect than some Americans—the trash of a huge population; but in many cases it is not so much arrogance and self-satisfaction which drive them to it, as a sense of their own insignificance when confronted with the culture, the refinement, and what I can only describe as the majesty of certain aspects of European civilization. There are vulgar people in every country, but in some they are forcibly discouraged, one result being that, when travelling abroad, they are less likely to be offensive. Among badly brought-up children, boastfulness and personal remarks are customary; insults are mere nothings. There are Americans whose refinement, culture and traditions are the equal of anything in Europe; but as a nation, we are still very young, painfully young; some might say, uncouth."

"Approved," said the Recorder. "What next?"

"A perennial among newspaper announcements is one to the effect that of all the worlds in space, Mars alone is habitable, because other visible planets are either too hot or too cold. The atmosphere of Venus, for instance, contains no oxygen and no water vapour; therefore neither animals nor plants could live there. This announcement is made, year after year, on the strength of

some lecture delivered by a learned Professor of Astronomy, first one and then another. In fact, almost any Professor of Astronomy in any university may be relied upon to make this declaration when the newspapers are not preoccupied; and it annoys me, because, year after year, it leaves me speechless with amazement,—and I object, at my age, to being amazed, and still more to being made speechless. How hopelessly narrow-minded they are! What depths of provincialism! They cannot conceive of anything outside the limits of their own experience. They are exactly like the Oriental who is supposed to have denied the possibility of solid water. Because animal life on this planet depends upon this and that, therefore animal life everywhere must depend upon the same conditions. Here men breathe; therefore, wherever breathing *as we know it* is impossible, conscious physical existence must be impossible. What a blessing Theosophy is! How incalculable our debt to H.P.B.! Our response may have been half-hearted, but I cannot imagine a student of her writings who could remain the victim of such professorial superstition. With all our faults and intellectual confines, we at least can think of bodies made of fire, of ether, or of substances utterly unknown to us. Give some of us time, and we could do better than that! The Student, who is fond of diagrams, would be prepared, I am sure, to sketch a 'vehicle' of consciousness with one part of its anatomy on Jupiter, another part on Saturn, and a third on Uranus, with perfect coordination between the three. Why not? Granting that we wear our insides inside here, in a compact even though messy bundle, it does not follow in the least that on some other planet, insides are not worn outside, perhaps made of gold, or of solid emerald, with quicksilver in the place of blood, and magnetic currents in place of air and food. I am trying to meet the astronomer as much as possible on his own ground —heaven help him; but it would be necessary to go much further if one were really arguing. There is no conceivable reason, for example, why the sun should not be inhabited. There are forms of life at the bottom of the ocean: no sunlight, no air, no heat, but bodies perfectly adapted to that most unpleasant (from our standpoint) environment. We know this to be the fact, though pseudo-science, a hundred years ago, would have denied it. Bodies can just as readily adapt themselves to a temperature of two thousand or so degrees Fahrenheit, thriving in that and wishing it were hotter; because of one thing we may be reasonably certain,—that wherever manifestation exists, contentment does not exist; so the creature at the bottom of the ocean probably longs for something deeper, darker, damper. Perhaps they are cast-off elementals of ours,—reactions against noise, and the glare of city lights, and the ravening dryness of our steam-heated offices. Who knows! In any case, if there be narrow-mindedness left in us, we should have no excuse for it, as students of Theosophy; and I find myself also quite unwilling to excuse a Professor in a University, because, after all, he is supposed to be educated; he is supposed to have read books; he is supposed to know better than some of our prominent statesmen, whose profession it is to believe that God chose America as His New Jerusalem; that nothing outside it or unlike it can really count in His eyes,—

that nothing unlike it is really *possible*, except as vestigial remains. Think of the letters of Walter H. Page, who was splendid in so many ways: they show that he admired in England everything that impressed him as 'American,' and that, being sincerely friendly to England, he apologized vigorously and pityingly and continuously for everything which he found unlike America as he knew it. Provincialism takes many forms, but the essence of it is to be wedded to one's own ideas, to one's own experience, and to imagine that there is only one way in which things can be done properly, and in which things can happen 'naturally.' The provincial mind limits nature, and limits what is seemly and proper, to boundaries predetermined by its own experience, to which, being timid and secretly uncertain of itself, it clings with the rigidity of death."

"What makes us provincial?" interrupted the Student.

"The mind itself seems to me to be inherently and incurably provincial," the Philosopher answered. "A man may travel and see the whole world, and yet remain as narrow in his sympathies as when he started; and sympathy, which I believe to be the only means of cure, is of the heart and soul, not of the mind. . . . Which reminds me of a letter from a member of the Society who resides in Japan. She had been greatly impressed by an article which appeared in the *Nouvelle Revue Française*, by Paul Claudel, and was good enough to send us a translation of one passage, which bears directly upon the nature of the mind as compared with that of the soul. Paul Claudel, besides being a great poet, is ambassador of France to Japan, and I believe was consulted about the exact meaning of *esprit* in his allegory. Here is the translation:

"'All is not well in the household of Animus and Anima, the mind and the soul.' The time is distant—the honeymoon soon over during which Anima had the right to speak quite at her ease and Animus listened to her with delight. After all, was it not Anima who brought the dowry and who supports the household? But Animus did not allow himself to be reduced to this subordinate position very long, and soon revealed his true nature,—vain, pedantic, tyrannical. Anima is an ignoramus and a fool, she has never been to school, whereas Animus knows heaps of things; he had read heaps of things in books, . . . all his friends say that no one talks better than he. . . . Anima no longer has the right to say a word . . . , he knows better than she what she wants to say. Animus is not faithful, but that does not prevent him from being jealous, for, at bottom, he knows well (no, he has finally forgotten it), that it is Anima who has all the money; he is a beggar who lives only on what she gives him. So he does not cease to exploit and torment her. . . . She remains silently at home to cook and clean up as best she can. . . . At bottom Animus is a bourgeois; he has regular habits, he likes always to eat the same dishes. But something funny has just happened. . . . One day when Animus was returning unexpectedly . . . he heard Anima singing to herself behind the closed door, a curious song, something he did not know, no way to find out the notes, or the words, or the key; a strange and

marvellous song. Since, he has tried slyly to make her repeat it, but Anima makes believe she does not understand. She becomes silent as soon as he looks at her. The soul becomes silent as soon as the mind looks at her. Then Animus hits upon a trick; he arranges to make her think that he is not in; little by little Anima is reassured, she looks, she listens, she breathes, she believes herself alone, and noiselessly she opens the door to her divine lover.'"

There was a pause. "What next?" asked the Recorder. "You surely cannot have exhausted your notes yet!" The Philosopher consulted them, and then:

"Another subject which the newspapers exploit periodically, is the possible recognition by the United States Government of the Soviet Republic of Russia. I was interested to see that Elihu Root had laid down a principle of action in this matter which has wider applications than he, perhaps, realized. He is reported to have said: 'The recognition of one Government by another, is not a mere courtesy. It is an act having a definite and specific meaning, and it involves an acceptance by the recognizing Government of the principles, purposes and avowed intentions of the recognized Government as being in conformity with the rules which govern the conduct of civilized nations toward each other.'

"Clearly, the same principle applies in our human relations. There are those who, in the name of Brotherhood, often plead that we should be friendly with anyone who wishes to be friendly with us, and that certainly, between members of the same family, all outer forms of friendship should be maintained, even if the behaviour of one of them be notoriously wrong. In this case, also, the doctrine of Brotherhood is used as a cloak for moral neutrality, if not for actual condonation of wrong-doing. We are responsible for our friendships and for the example which they set. It is a sin to 'recognize' an individual whose behaviour is known to violate the moral law ('the rules which govern the conduct of civilized nations'—or people—'toward each other'). In some cases it is sentimentality, in others, moral cowardice, which blinds people to their duty in these matters, and which often leads them to accuse someone of snobbishness if he shuts his door against the sinner who glories in his sin, or who, unrepentant, brazens it before the world. 'I am not perfect,' it is said, 'so how can I afford to judge another, or behave as if I were superior?' This attitude was dealt with to some extent in a letter published in the last issue of the QUARTERLY. No one is perfect, but our imperfections do not justify us if, like Pilate, we wash our hands of responsibility and refuse to judge between good and evil. Neutrality is a deep-seated and very insidious disease, which, like many other diseases, is often a mask used unconsciously to cover self-interest, or perhaps to excuse the easy way out of a difficult situation. There is only one step between that and the condition of a man like Rousseau, of whom it has justly been said that he found delight at the same time in the good which he loved without doing it, and in the evil which he did without hating it."

"It must be dreadful," said the Historian, "to be so wise."

The Philosopher peered at him, and then, calmly: "Theosophy ought to make us wise, though unfortunately, it cannot always do so; and while I should not say that its wisdom is 'dreadful', I should say that it is dangerous."

"Theosophy dangerous!" exclaimed our Visitor.

"Theosophy is for the few, and not for the many," was the reply. "I do not know what would happen if the whole world were to believe in it, for the world would certainly twist it to worldly purposes. Look at Adyar! Theosophy, being 'so divine and comfortable a thing to them who receive it worthily,' is 'so dangerous to those who will presume to receive it unworthily,'—as is said of the Communion in a little-used Exhortation. Take, for example, one of the strongest appeals made to orthodox Christians of all denominations: 'A few more years shall roll.' In other words—and I have read this sort of thing over and over again: 'Death may come at any moment; at most you can have but a few short years to live; sin, and you will go to hell, or will suffer for ages in purgatory; be good and self-sacrificing just a little longer, and you will be rewarded with an eternity of bliss.' Figuratively speaking, as a reward for five minutes' effort, the struggling soul is promised an unending Heaven. Granting that he believes it, how easy it should be to make the brief effort! And yet, see how few make it. Now suppose that the same people were to believe instead in Karma and Reincarnation. They would say to themselves, 'Why hurry; I have all the time there is; someday I may want to go in for discipleship, but not now, for now I want the experience of enjoyment, and the worst that can happen hereafter is a temporary hell, and then, in my next incarnation, maybe I shall feel differently, and even if I don't, I have all eternity before me.' Frankly I believe that some of us may be influenced, unknown to ourselves, by an undercurrent of such reasoning, and that our efforts are slackened accordingly. If we were seriously convinced that the present life were our last chance, I suspect we should try much harder than we do, and should waste much less time.

"The more you know, the more dependent you are on that which transcends knowledge. Mere breadth of view does not make for enthusiasm. It is easy for a one-idea'd man to be zealous. If I could believe that souls could be saved by baptizing bodies, I should be prepared, I fancy, to spend my last cent buying Chinese babies, and on having them baptized by the dozen. Similarly, if I could believe that the salvation of the world depended upon Prohibition, it would be easy to work fanatically for that cause. The more you know, the more sides to a question you see; the more reasons you discover for and against any suggested solution or panacea. The consequence is that lack of conviction takes the place of conviction. That is why worldly-wise men rarely accomplish anything,—for I am speaking only of mental wisdom, and of intellectual knowledge. I am supposing that the world were to accept the theosophical philosophy intellectually, without the surrender of self or any real turning of the heart.

"Take, as further example, the Law of Cycles, which covers, among other things, the fact that growth takes place by action and reaction, somewhat as

the tide rises by a series of forward and backward movements. Apply this to the development of manners. Think of the year 1850, when it would have been considered inelegant for a young woman of the better class not to faint if she saw a mouse or if her ankles were accidentally exposed. Think of the same class of young woman to-day. It would be quite in the vogue, as I understand it, at sight of a mouse, for her to 'sing out,'—'Get to —— out of here, you —— —— ——,' while hurling her slipper at it. As to ankles, the least said the better,—in the QUARTERLY.

"Now I do not believe that students of Theosophy would approve of either extreme; but is the edge of their displeasure blunted by remembering the swing of the cyclic pendulum? It ought not to be. They have heard that the Lodge, whose convictions do not change, will reinforce one tendency at one period and the opposite tendency at another. Could the world understand this; or would the world, if it were to believe it, merely infer that its own habitual attitude of 'nothing matters' had been sanctioned from on high?

"I insist that the truth is always dangerous; that the world as a whole is far better off without it, and that we, who have been trusted with some of it, should beware lest we become its victims. Enthusiasm often means no more than intellectual boyishness—like yelling at a game of football. On the other hand, absence of enthusiasm, in a student of Theosophy, is proof positive that the truths entrusted to him have been too much for his mind, and that spiritually he is asleep."

"I am sorry," said our Visitor, "but for the life of me I cannot understand what you mean by saying that the world as a whole is far better off without the truth. The whole of our modern educational system is based upon the realization that we cannot know too much. Think of our Public Libraries, and of the countless millions of dollars spent yearly by the civilized nations on behalf of education."

"Do not start me, please, on the subject of education. I am the mildest of creatures, and I have no desire to become rabid. In a word, modern education is one of the greatest evils from which humanity has ever suffered. It sharpens wits and kills souls,—which means that evil is reinforced by being made more cunning. But what I specially had in mind when making the statement you quote, was the sphere of religion. I was arguing against any attempt to give Theosophy to the multitude. It is so clear to me that, with very few exceptions, people are provided with religion according to their needs, and that their needs, in this respect, are governed by laws which are similar to those which govern their physical needs,—climate included. To try to turn a Spanish or Italian peasant into a Protestant would be as wicked as trying to convert him to the food of a Laplander; to try to turn a Dane into a Roman Catholic would be as foolish as trying to feed him on garlic and the equivalent of *bouillabaisse*. There are such things as mental and spiritual stomachs. Every good thing and every evil thing, begins on the plane of religion. The mania for standardization, which so many of us deplore, in education as much as in manufacture, and which is usually regarded as a

modern development, is really the logical outcome of the Inquisition (both Protestant and Catholic) of centuries ago."

"Not so fast, please," the Recorder protested. "Before you jump to another subject, kindly explain yourself."

"There is nothing to explain. It is perfectly clear. The Inquisition was based on the theory that everyone ought to believe alike. It was an effort to standardize religion. A religious belief, especially a wrong one, always percolates down, in the course of time, to the plane of education, and finally to that of action in its most material form. In other words, Ford is the American representative of Torquemada and Calvin. If Ford were to believe in Theosophy, he would be certain to insist that everyone else should believe in it, and would probably spend millions on propaganda, causing thousands of feeble souls to die of mental distention and a sort of spiritual thrombosis. He would hire people to write books like Mrs. Annie Besant's, in which the universe and everything in it would be automatized and card-indexed,—especially the Lodge; and then he would distribute these, in all languages, in all parts of the world, to everyone who could read. The only half-way sane people left in the world, after a few years, would be a handful of genuine Theosophists and the people who had never learned to read."

"But I am not at all sure that that is not the situation to-day, irrespective of Ford," the Student interjected.

"Even so, matters would be worse on my hypothesis," the Philosopher retorted; "and it would all be well meant. Torquemada, Calvin and the rest of them, were (or are) psychics. Such people catch a glimpse of universality, just as the Pacifist catches a glimpse of Pralaya; and then, regardless of time, space and causality, nothing for it but to force their twisted interpretation upon an unready world. . . . However, my point is that Theosophy is dangerous because the Truth is dangerous. From the beginning of time the Lodge has told little children that babies are dug up under bramble bushes (or is it under cabbages?),—and the Lodge knows its business. The Lodge told the Jews that the world was created in seven days; if it had said, in seven billions of years, the Jews would either have thought of themselves as the fine flower of all those billions, and would have been more pleased with themselves than ever, or would have retorted, 'Then why hurry us? There is time to burn.' The only chance for the average man is to see an everlasting hell within half an inch on one side of him, and Paradise about a yard away on the other. If I were the Lodge—"

"I am beginning to be glad that you are not," said the Student.

"If I were the Lodge," the Philosopher repeated, "I should pray for two things: first, for more chêlas,—for men and women who would give themselves unreservedly to Divine Wisdom; second, I should pray for devoted, unselfish, ignorant, fiery believers in hell, whose conviction would frighten the world into fits."

"I wish you had not begun by describing yourself as 'an average student' of Theosophy," the Recorder protested. "It is one thing to entertain us with

your rather alarming suggestions; it is another thing to reproduce your remarks in the 'Screen,' which is supposed to contain ————"

"Don't discourage him," the Historian interrupted. "You can reproduce his remarks without endorsing them in every detail; and, after all, while an article or speech, with every word of which you agree, may be most helpful and inspiring, it seems to have become the function of the 'Screen' to be provocative of thought,—to arouse discussion rather than to compel agreement; which may be at least as helpful as the other method."

But the Philosopher was in no mood to be discouraged, and literally beamed when our Visitor gave him a further opening with the protest: "You are very severe on modern education; but I doubt if there has ever been as much culture in the world as there is to-day."

"I am not sure that I know what you mean by 'culture'," he answered. "In my opinion the sole purpose of education is to develop character, including refinement of taste and the ability to discriminate between beauty and its counterfeits. Here, for instance, is a product of the system you advocate. It is from a Preface to a Bookseller's catalogue. The parents of the men who wrote it, probably could not read and almost certainly were too wise to try to write: not so their offspring. I will quote the first paragraph only:

"'Autumn, the season of amazing transformation, that period in which Nature apostrophizes and prepares herself for the migratory change that is to come, by trumpeting her shifting, siren colors far and wide—serves in still another capacity to the lover of books. Then it is that he bethinks himself of the long and stormy months ahead, when his treasures will once again enter into their own. The roaring, the flame, the endless gusto at the end of Autumn presents the passing of something infinitely close, to something flagrantly remote. Wind and snow and ice are here to ravage and despair. If he be a collector of right and royal degree he begins his presumably intellectual barricado at once.'

"Please especially note the 'flagrantly remote': a gem. Of course there is another way of looking at it, as an ardent champion of education suggested when he said that it cures people of 'the sin of repentance.' On the other hand, again, it was not *he* who wrote the lines,—

"'Lizzie Borden took an axe
And gave her mother forty whacks:
When she saw what she had done,
She gave her father forty-one.'"

Fortunately, our Visitor saw the joke and laughed with the rest of us. I think he must have seen through the mask which the Philosopher had assumed, for he looked at him appealingly as he asked: "Will you not please say something more about chêlaship? A few minutes ago you said that if you were the Lodge, the first thing you would pray for would be more chêlas,—

for men and women who would give themselves unreservedly to Divine Wisdom. How can that be done?"

Instantly the Philosopher changed his tone. "If I could answer you," he said, "how happy I should be! Yet, to pretend that I cannot answer you would not be true, for I know the Way, even if I fail too often to follow it; and I have seen others follow it,—a few to victory. The Way of the Buddha, the Way of the *Bhagavad Gita*, the Way of *The Imitation of Christ*, are one and all the same Way, for all lead to the same goal."

"What is that Way? What is that goal?"

"The Way is love and the goal is love."

"What is love?"

The Philosopher gazed at him with admiration. "You are courageous," he said. "It is a rare gift. Most people either think they know all about love, or are afraid to confess that they know nothing. I can only tell you what I have observed.

"There was a mother. She was old and bed-ridden. She had many children. Most of them did what they could for her, but, because they were her children, they were not 'a change,' while by nature they were not entertaining. There were a few old friends who called to see her regularly, planning beforehand little gifts, amusing stories, or reminders of old and happier times. One or two of them sang to her,—songs she had loved in her youth; and she was pathetically grateful for all this kindness, feeling she had nothing to offer in return, though in this she was wrong, because her gratitude was royal in its completeness. Then she died. Which of her children loved her? There was one who had served her from a strong sense of duty, a high sense of honour; dead, she was soon forgotten. There was one who had been devoted to her, emotionally; dead, she caused regret, remorse, and a sense of loss, and because all this was painful, the memory of her was stuffed away deliberately. There was one who sought out those who had been kind to her, to pay them back in their own coin,—longing for the smallest opportunity, in word and deed, to show undying gratitude, reminding them of what they had done, telling them of the joy they had brought into that fading life,—loving them for love of her.

"I do not think that love can be defined, but that it can only be suggested, by example and illustration. A whole chapter could be written on the text, 'Love me, love my dog.' Inevitably and without effort, we love that which the object of our love treasures. The disciple who loves his Master, loves those things which his Master loves. The Theosophical Society, for instance, may be regarded as a child of the Lodge of Masters. Love of them, or of any one of them, would compel us to love it; and this would mean zealous care, an unceasing sense of responsibility for its welfare. The least service rendered it by another, would arouse our gratitude. We should never feel that we were sacrificing our convenience for it, but, instead, that to do anything for it would be a privilege. The same would be true of all branches of their work.

"Suppose you had a crippled child, to whom some stranger showed great kindness in an emergency. Would it be merely from a sense of duty that you would seek out that stranger to thank him? Is it not true that the more real your love for the child, the more real your *need* to show gratitude for the kindness shown him? You would not send a servant with a polite message, or dictate a perfunctory acknowledgment. That is why anyone who really loves the Masters, and therefore the Society which they originated, is so grateful for every service rendered them or their creation.

"But I do not mean to limit love to gratitude. Hero-worship of the worthy *is* salvation. Dream of this if you will:—a great parade in heaven, or, rather, the march of a solitary Man through ranks of the disinherited,—thousands upon thousands of ne'er-do-wells and castaways who had kept, in some secret corner of their hearts, a love of heroism (were there not some among The First Hundred Thousand?). See them—these lost who are found—gulping down their tears—still ashamed of tears—hear them, wildly sobbing their cheers—not a hymn between them—as they behold the Man. Do you not love them for their love of him? Ay, love is a mystery, but it is life and there is no other, for love throws self away, and self is the only hell. But it must be love of the invisible. There is no satisfaction to be found in outer things, which pall inevitably. The Immortal alone satisfies,—and it has been written: 'I am the Immortal: *your* immortality.' So also, years ago, somewhere I read and have not forgotten: 'Seek me. I can forgive. I can make all things new. . . . Bless that you may be blessed. Give that you may be forgiven.'

"I have not answered your question; but I think you know the answer."

T.

It is not what he has, nor even what he does, which directly expresses the worth of a man, but what he is.—AMIEL.

LETTERS TO STUDENTS

NEW YORK, October 23rd, 1905.

DEAR ———

* * * * * * *

I think it perfectly natural that after your experience you should be cautious about letting your imagination work freely, but all the same I feel sure that you must realize that such hesitation on your part must prove a barrier. . . . We make our own barriers always. There are none other. There are no rules nor regulations nor requirements which bar our occult progress. We limit ourselves, our development. The whole Path from where we are, all the way to unimaginable heights, is open before us. This is the road for a little way; it takes us to the beginning of chêlaship; but to take advantage of the opportunity it affords, we must not hold back any part of our nature. We must let go completely. It requires great faith, but we know that great faith is one of the prime requisites for occult progress. Faith, armed with imagination, hews out the road in advance of us; but if we are afraid to let our imagination have free play, you can see how our progress is stayed.

I do not think most of our members realize what a really great body this is. They get too used to it, and to being members of it. Yet I have never known it to fail to supply any spiritual demand that was legitimate, and I have watched members from the moment of joining until they passed out of its sphere as accepted chêlas. I do not think, therefore, that you incur a risk by "letting go." You will be guarded and cared for and watched, as you work away at the barriers in your nature which separate you from the realms of Eternal Life, watched and guarded much more closely and in a much more personal manner than you realize. In fact one of the things you must try to do is to see the evidence of this care and help. It will not come in manifestations of phenomena, in visions and occult experiences, but in the trend and tenor of your daily life. Remember that our only right is the right to be tried, and that we have been told again and again that these trials and tests which mark our progress on the Path are involved in the way we meet the simple everyday occurrences of life, how we keep our temper under stress, how we resist mean impulses, low desires. It is very hard not to fail many, many times a day in these tests, and yet true holiness consists in meeting all these trials with sweetness and patience and undisturbed serenity; not in a willingness to suffer torture or death for the sake of principle. Almost anyone would and could do that.

* * * * * * *

The Inner Will is acquired by conquering the lower self. . . .

I shall be glad to answer questions to the best of my ability.

Sincerely,

C. A. GRISCOM.

October 14th, 1906.

DEAR ———

You have had so much to contend with in ——— that the members are often in our thoughts, and we are very sincerely desirous of helping them by every means in our power.

I think it is helpful to remember that the way in which we can advance the interests of the Theosophical Movement most easily is by living the life.

We have unlimited power for good in this direction. While in matters of organization, and number of members, and propaganda work generally, we are often times so bound by circumstances as to be able to do very little, we can, however, always be good; and if we show such a spirit of gentleness and forgiveness, of purity and sweetness and devotion in our lives, that our friends and acquaintances want to know the source from which we derive our strength, then we have done more for Theosophy than is possible in any other way. We who have such a privilege, such special help and protection, such wealth of inspiration to draw upon, should be so much better than other people as to cause remark and to excite wonderment and curiosity,—we should draw attention to Theosophy by the power of our lives, rather than by our words or writings. There is always an unlimited field for activity and work in this direction, so no one need ever feel discouraged because outer opportunities seem lacking.

With best wishes for the success of your work in ———,

I am, very sincerely yours,

C. A. GRISCOM.

May 19th, 1907.

DEAR ———

I was very glad to get your letter of the 11th of May, and to hear direct from you once more. I note what you say about ———. Do not let this trouble you. We must all do our best; and as one of the Masters once said, "He who does his best does enough for us." We have to submit to the limitations of time and space.

Frequently the sacrifice which we are called upon to make is to abandon for a time all the work which we love, and from which we get the most help and inspiration. This is a bitter trial, but like all the others must be endured. We rise up from each such test stronger and better than before; and if we take a broad enough view of the work and the future, we shall see that there will be plenty of time for everything, and that it is not necessary to do any given piece of work now, when *we* should like to do it. We are all in the hands of the Law which knows best what is good for us. I think it is a mistake to fret and pine because things do not go the way we should like to have them. We cannot see what is good for us or for anyone else, and if we put our minds to work at such problems we are likely to thwart the workings of the Law for our benefit. Our chief duty is to live the life. If we do that consistently and always,

we cannot make mistakes, and we shall always be doing our duty and the most helpful thing for others. That is the only safe ground.

I am very busy, so you will pardon me for not writing a very long letter.

With best wishes of all kinds, I am,

As always,

C. A. GRISCOM.

NEW YORK, January 18th, 1908.

DEAR ———

It is a considerable time since I have had the pleasure of a letter from you, but I have heard of you from others, and judge that matters in ——— have been going a little better recently. I hope so. It has been very hard for you to keep steadily at work all these years and not to let these disturbances prevent your accomplishing valuable things.

I am getting more and more enthusiastic about the great things which the T. S. has accomplished. The number of our members and the size of our branches have nothing to do with the case. The place to look for evidences of our work is not within our own ranks, but in the world at large. There we see unmistakable evidences of the effect of the work of the last thirty years. We see a religious revival. Not a revival of some religious sect nor within any particular Church, but a general increase of interest in religious matters of all kinds. We see the multiplication of magazines on these and similar topics, and we see some of the foremost men in the world devoting a large part of their time to religious discussion. We see a most liberalizing tendency in all the Churches, and from many pulpits we hear sermons which are pure Theosophy; while from hardly any do we have the old doctrinal sermon which no one cared for, and which no one would now tolerate. We notice the use of our special ideas in literature, in art, in every walk of life, and this goes on in increasing ratio. So it is in these directions that we must look for confirmation of my belief that we have as yet very little appreciation of what we have really accomplished. Perhaps we shall never fully realize it, for much of the effect of the Movement must still be stored in the interior planes, to come to the surface when the time is ripe. But we can see enough and to spare, to satisfy us completely for all the little effort we have made, and to keep us properly nerved for our work in the future, and that is the special idea which I wanted to bring out in this letter. In a place like ——— where there has been trouble, and where, therefore, it is especially hard to work, we must pause at times and take an account of stock, as it were, and then go on.

You will be pleased to know that one of the book dealers to whom you gave some QUARTERLIES, has sent in a subscription for five copies and says he expects to be able to sell more. He spoke highly of the magazine and said it sold readily. Now if the sentiment at ——— is such that the public will readily buy our magazine, you must take some of the credit to yourself and

realize that it means fruition of some of the labour you have bestowed upon this field in the past years.

With kindest regards, I am,

Sincerely,

C. A. GRISCOM.

NEW YORK, February 9th, 1908.

DEAR ———

If the days were forty-eight hours long instead of only twenty-four, it would be my pleasure to write to you very much more often than I have time to do at present. I believe it is a very good thing for us to write to one another. I know how glad I always am to receive letters from you. They carry a warmth and affection which represent on this plane the very real and vital bond which joins us closely together on the inner planes, and so I think they serve a valuable purpose.

Professor Mitchell has shown me your letter which I have so much enjoyed reading, for we all often think and speak of you. More often perhaps than you realize. I remember, and look back with great pleasure to, the glimpse we had of you in London three or four years ago. I only wish that such experiences could be more often repeated.

Do you not feel in ———— the general increase in the interest which people take in religion? We can see it here in our country, and in England and France and Italy; but we know so little of ————, not knowing the language, and not being able to read the books and papers, that we cannot follow such a movement in your land. I cannot doubt, however, but your people also feel the quickening of the Spirit of God upon the face of the waters of life.

The Movement grows in power and influence all the time, whatever may be said of its size as an external organization. I do not think we begin to realize the work it does in very many ways that we do not understand, and of which we only occasionally catch brief glimpses. Indeed I believe that much of the general religious awakening which we see everywhere is due to the work done by H. P. B. and her followers. I do not think the Lodge could have brought to bear upon the world at large the forces which have produced these results, unless the ground had been broken by H. P. B. and the Theosophical Movement generally. This work gave the Lodge centres of action in the world from which force could radiate, often times entirely unconsciously to the centres themselves. So I say that we appreciate but a few of the many lines of influence which the T. S. really has.

I like to dilate a little upon this point, for we are very prone to measure by worldly standards, and to imagine that because there are only a few hundred of us, our work is therefore limited to what a few hundred people ordinarily could do. It is not so, I am sure.

We must not forget that back of us is the Lodge; that it stands ready at all

times to take and use every good impulse, every sincere wish to benefit others, even every kindly thought. In this way we can work, and work and work, and never apparently accomplish anything at all. But there is never an atom of such force wasted, and if it does not show in the directions in which we wish it to show, or if it does not result in a large membership, a vigorous Society, many lectures and books and magazines, that does not mean that it has not produced a very great effect.

So I look with comparative indifference at the list of members. What does it matter? Only that if we had more, there would be more people to think and act and talk in the manner that would give still greater force to the members of the Lodge to use for the benefit of humanity.

I am very glad to learn that there is a hope that you may follow the lead of England and consolidate with the T. S. A., which, hereafter, I do not think will be called the T. S. A., but simply T. S. It is a move in the right direction.

With the best of good wishes and greetings, I am,

Sincerely,

C. A. GRISCOM.

LONDON, December 24th, 1910.

DEAR ———

Just before I left for London on a hurried business trip, I received your letter and the money order which I have turned over to the Treasurer, and for which I beg to extend our warmest thanks. It is pleasant to feel a little nearer to you than usual, and as I am staying at the same hotel as when we had the great pleasure of seeing you here, it has brought very vividly to my mind that visit of several years ago.

But really we should not need this outer aid to recollection and friendship, for what tie can be so close as that of disciples of the same Master, and we are all disciples to the extent which we choose to be. The way to become a chêla is to *be* one. We cannot be one before we are recognized as one.

I send you most affectionate Christmas greetings, and best wishes for the New Year.

Yours sincerely,

C. A. GRISCOM.

Man is War, by John Carter; published by the Bobbs-Merrill Company; price, $3.50.

This book is being widely reviewed in the secular press, often with distress. Ours "is an age," says the author, "which holds strongly to the belief that man is perfectible, that war can be abolished, and that peace is the highest aim of civilization." With this view he does not agree. "War," he declares, "is inherent in the Atlantic way of life. And war will persist until the Atlantic races achieve a spiritual abdication in which they will prefer to abandon to others the fruit of their labours, scorn to receive more than they give, cast aside their present ideals of manhood and honour, and substitute for them the bleak ideas of service and self-effacement. Yet these passive qualities are exactly those which spell suicide to a man, to a race and to a civilization."

Mr. Carter need not worry. So far as his main thesis is concerned, the fact is that there will be war on earth and in heaven until the powers that make for righteousness have either converted or exterminated the powers that make for evil. That is flat and final; and if anyone should ask us how we know, our answer is that some of us purpose to be here, from time to time, and, at least at those times, *to make it so!* Further, should any Pacifist remind us that it takes two to make a quarrel, and that he will refuse to quarrel, our answer is that it does not take two to make a funeral. So that question is settled. But while we accept Mr. Carter's conclusion, his reasoning impresses us as that of a man in a terrible mental fog. He needs the principles of Theosophy as a light in his darkness, if ever a man did. He refutes a glittering generality—that man is perfectible—only to put another—that man is not perfectible—in its place. There is no such thing as "man"; there are men, and men are of various kinds. Those who say that man is inherently evil are as foolish as those who say he is inherently good. Some men are born bad, some are born good, and most are born a mixture,—the fruit, in each case, of their own previous sowing. But because evil is merely a perversion, and not a "thing in itself," it cannot be immortal, and must ultimately destroy itself (as a cancerous growth destroys itself) unless transformed into its original elements, and thus brought back into harmony with the rest of the universe.

This still leaves the nature of "goodness" undefined,—and Mr. Carter's ideas on that subject seem to be extraordinarily benighted. If he thinks that the ideals of manhood and honour are antagonistic to the ideas of service and self-effacement, we can only suggest the need to revise his understanding of all four conceptions. George Washington was a man, and even his present newspaper critics would not deny him a high sense of honour. Was he self-seeking? Is it not true that he spent his life in service, and that he was splendidly self-effacing? And we should be surprised indeed if he found the exercise of these qualities a "passive" process! Those who have fought self-assertion in themselves—and perhaps in others—would be inclined to describe the battle, not only as active, but frequently as hectic.

In brief, while we sincerely welcome Mr. Carter's contribution to the study of this subject, and are glad that he attacks successfully some pet modern illusions, we regret that he should have been blinded by other illusions, equally foreign to the world of fact, which detract from the value of his book, and which lay him open to counter-attack by our common enemy,—Cant.

H.

St. Joseph of Arimathea at Glastonbury, or The Apostolic Church of Britain, by the Rev. Lionel Smithett Lewis, M. A., Vicar of Glastonbury; third edition: London, A. R. Mowbray & Co.; price, one shilling.

A friend who visited the spot, sent us this interesting and beautifully illustrated booklet, which has had a gratifying and almost surprising success in England. Glastonbury, Mr. Lewis reminds us, is undoubtedly the site of the oldest church in Britain, which was probably the oldest Christian church above ground in the world. He takes us back to the ancient, mysterious, and fascinating traditions about the coming of Joseph of Arimathea, who brought the Holy Grail to England,—traditions which have not yet been proved to the satisfaction of the "higher" critics, perhaps, but which nevertheless conjure up an atmosphere of Christian mysticism—an echo of other-worldliness—and which have touched the hearts of countless generations. We recall Madame Blavatsky's constant emphasis on the importance of myths and traditions as purveyors, often, of deeper truths than any written record. Mr. Lewis believes in the traditions that linger around Glastonbury—and we believe that his instinct is right, and his faith not without foundation. He has gathered together in brief form the quotations from all the ancient writers—Eusebius, Dorotheus, Clement of Rome, Origen, Theodoret, Tertullian, Mello, Hilary, Jerome, Chrysostom, Augustine—referring to Christianity in early Britain; and to the well-known but to-day little considered fact, that the British Church owed its foundation to the disciples of Christ and their disciples, and was apart from, and for centuries independent of, Latin Christianity and the Roman See.

He has written a clear, interesting, temperate and concise booklet, giving in brief and readable compass an excellent introduction to this significant and fascinating subject. A. G.

Concerning the Inner Life, by Evelyn Underhill. Methuen & Co., Ltd., London, 1926; price 2s.

Readers of the QUARTERLY need no introduction to the works of Evelyn Underhill, whose invaluable studies of mysticism have been reviewed in these pages, as they appeared, and have aided countless students to understand better that inner life of the spirit which is the goal of the Theosophical Movement. This latest volume, a series of three addresses, delivered to a group of clergy of the Church of England, will be widely welcomed, but perhaps nowhere more appreciatively than within our own Society. It is couched in Christian terms, but is none the less universal in its application. It is a little book, of less than a hundred pages. You can read it through in two or three hours,—but if you do, you will probably, and may certainly profitably, carry it in your pocket to reread and ponder, in moments of leisure, for as many weeks or months. Its outstanding feature is the simple and direct way in which it deals with the practical problems of those "whose religious interests have passed from the sphere of notion to the sphere of experience." We are not asked to consider abstract theories, or to attempt, in advance of experience, to analyze and classify the states of consciousness and degrees of prayer which the lives of saints and seers record. Instead, though the vision of the heights is kept before our eyes, the author talks to us, intimately and personally, as "one more or less dusty pilgrim helping another *in via*," upon the present difficulties we confront and how best to travel the stage that lies immediately ahead. For that reason these addresses, slight though they are in comparison, seem to the reviewer to mark an advance beyond the author's earlier books. In them we caught fire from her theme, but here she passes on, also, something of the contagion of her own efforts and aspirations. We feel we are no longer listening merely to the student of mysticism, but to one who has herself entered its discipline and endeavour, and who therefore speaks to us as a comrade on the Path.

The first address is given to make clear that it is only through the inner life of prayer and meditation that man can sustain and renew his spiritual vitality, or gain the power to be of any real aid to his fellows. He must be "rooted and grounded" in the spirit; and as the whole growth and stability of a tree depend upon the profound and secret life of its unseen system of roots, with their tenacious attachments and power of silently absorbing food, so the whole life of a man, and the effect of his outer activity, depend upon his hidden life of

prayer. No more important problems can confront us, therefore, than how we can contrive to give, in the midst of our manifold duties, regular time to the rooting of our lives in the Eternal, and how we may use that time most effectively to its appointed end. It is with this immediate and practical aim that methods of prayer and meditation are then discussed, and the ways by which we may educate ourselves in their employment, beginning with the fundamental prayer of adoration, where the soul turns directly toward its parent source, and ending with the intercessory prayer of service, in which the soul, "once purged of self-interest," can share in the self-giving sacrifice of its Creator.

There is scarcely a page of the book from which one is not tempted to quote; we choose almost at random. "Called upon to practise in their fulness the two great commandments, you can only hope to get the second one right, if you are completely controlled by the first. And that will depend upon the quality of your secret inner life. Now by the quality of our inner lives I do not mean something characterized by ferocious intensity and strain. I mean rather such a humble and genial devotedness as we find in the most loving of the saints. I mean the quality which makes contagious Christians; makes people *catch* the love of God from you. Because they ought not to be able to help doing this, if you have really got it. . . . That is what wins people above all."

"Now if you are to convey that spiritual certitude, it is plain that you must yourselves be spiritually alive. And to be spiritually alive means to be growing and changing; not to settle down among a series of systematized beliefs and duties, but to endure and go on enduring the strains, conflicts and difficulties incident to growth."

"Spiritual achievement costs much, though never as much as it is worth. It means at the very least the painful development and persevering exercise of a faculty that most of us have allowed to get slack. It means an inward if not an outward asceticism: a virtual if not an actual mysticism. People talk about mysticism as if it were something quite separate from practical religion; whereas, as a matter of fact, it is the intense heart of all practical religion, and no one without some touch of it is contagious and able to win souls. What *is* mysticism? It is in its widest sense the reaching out of the soul to contact with those eternal realities which are the subject matter of religion. And the mystical life is the complete life of love and prayer which transmutes those objects of belief into living realities: love and prayer directed to God for God Himself, and not for any gain for ourselves."

"The question of the proper feeding of our devotional life must of course include the rightful use of spiritual reading. And with spiritual reading we may include formal or informal meditation upon Scripture or religious truth: the brooding consideration, the savouring—as it were the chewing of the cud—in which we digest that which we have absorbed and apply it to our own needs. Spiritual reading is, or at least it can be, second only to prayer as a developer and support of the inner life. In it we have access to all the hoarded supernatural treasure of the race. . . . It should not be confined to Scripture, but should also include the lives and writings of the canonized and uncanonized saints: for in religion variety of nourishment is far better than a dyspeptic or fastidious monotony of diet. If we do it properly, such reading is a truly social act. It gives to us not only information but communion, real intercourse with the great souls of the past, who are the pride and glory of the Christian family. Studying their lives and work, slowly and with sympathy; reading the family history, the family letters; trying to grasp the family point of view; we gradually discover these people to be in origin, though not in achievement, very much like ourselves. They are people who are devoted to the same service, handicapped often by the same difficulties; and yet whose victories and insights humble and convict us, and who can tell us more and more, as we learn to love more and more, of the relation of the soul to Reality. . . . It is one of the ways in which the communion of saints can be most directly felt by us."

"They (the saints) do not stand aside wrapped in delightful prayers and feeling pure and agreeable to God. They go right down into the mess; and there, right down in the mess, they are able to radiate God because they possess Him. And that, above all else, is the priestly work that wins and heals souls."

H. B. M.

QUESTIONS AND ANSWERS

QUESTION NO. 326.—*How can one get far enough away from self to study the personality impersonally?*

ANSWER.—One may tentatively suggest, as one method, the practice of spiritual reading which is directed towards the solution of this very problem. Get a clear intellectual view of the distinction between the Real and the unreal. Then "act out" this view in some duty of the day. Finally, at the end of the day, examine the way in which you have applied your vision, and if you find that you might have done better, do not sorrow, but rejoice that the Universe is, at least potentially, even better than you are at your best. V.

ANSWER.—By practice, since it is really a matter of degree. Almost everyone can be impersonal about himself at some point, if he wants to be. Let him gradually increase the area of such study, and welcome help, from any source. C. M. S.

ANSWER.—One way is to look at ourselves through the eyes of others. Take what our candid friends, or our enemies, for that matter, say about our faults, and try to see where what they say is true, instead of insisting to ourselves, or to them, that whatever faults we may have, that particular one is none of ours. Another excellent practice is to try to see where we have been wrong in any controversy, instead of where we have been right. Probably the best of all ways for those fortunate enough to be able to do it, is to ask an older student of Theosophy for help. J. F. B. M.

ANSWER.—First of all, we must learn to be honest with ourselves, and ridding ourselves of some of our glamour, stare our personality in the face and be willing to recognize it for what it is. Humility is a great aid in properly appraising our personality. We know how easily we detect faults in another; those faults are usually present in us, at least potentially, if we will but seek for them; and it is a helpful practice to look for virtues in others, and for faults in ourselves. If we regard the personality as the "self which is the enemy of Self," we may gain a better perspective of its nature and activities. M.

ANSWER.—At the times that we are farthest from self we do not know it, just because of that very fact; but we realize it afterwards, and know those times to have been our happiest. As we were then entirely absorbed in something or someone else, can we not get away from ourselves deliberately, and then, as it were, look back at the personality? For instance, read the "Sermon on the Mount," trying to picture the Christian Master, and to enter into his thoughts and feelings as he describes, in the beatitudes, the qualifications of a disciple, one by one. Then, thoroughly saturated with these high thoughts, look suddenly back at the personality, *just as it is*. The fourth letter of the first volume of *Letters That Have Helped Me* is a wonderful exercise in "getting away from the self" and in realizing the oneness of all life. H. E. D.

ANSWER.—By saying to ourselves continually, as Mr. Judge suggested, "I am the Higher Self," until this means something to us. By analysing our countless daily decisions in everyday problems and duties, in the effort to determine the extent to which they are influenced by personal desire and preference. Little by little—for in the nature of things the process

must be gradual—we shall thus substitute purposed thought and an ordered control for unregulated, emotional impulse,—and force the lower nature to stop interfering with the real "I." Then the times when we seem to be above the personality and looking down upon it, will be more frequent and something like continuous impersonal study will become possible. C. R. A.

QUESTION NO. 327.—*In reading Theosophical books, I am often puzzled to determine what the writer means by "soul." Is it the higher mind, superconsciousness, the reincarnating principle, the higher self, or something distinct from these?*

ANSWER.—Is this not necessarily so? Sharing, as I do, the questioner's difficulty, I might be puzzled over his use of terms, were he to discuss "higher mind," "higher self," etc.,—unless for myself I had formed, in the first place, some clear concept of each to which I might relate his. Nor are such puzzles confined to philosophy—sometimes one is at a loss to know what a friend means by a simple statement about everyday affairs, especially as he may not take the trouble to be consistent in his use of terms, as would one who was writing on Theosophy. For the purposes of his article or book, he would naturally select some definite point from which to view the "soul," much as the artist elects the point from which he will light the landscape he is to paint. Both have various choices open to them, to which they must be true when they have chosen. But the creative side of reading and of listening is equally important—and that was most interestingly set forth in "An Approach to Spiritual Science," April, 1926, THEOSOPHICAL QUARTERLY. E.

ANSWER.—In what terms is the author writing? What is the truth beyond and behind his words? Let us assume that it is of design, and not by accident, that we are forced to use our intuition and power of analysis. In the absence of a hard and fast definition of terms lies our opportunity; our thought is not restricted but stimulated. C. R. A.

ANSWER.—The word "soul," like other general terms such as "Nature" or "God," has a variable meaning. It signifies different things to different people and probably never means the same thing twice to the same person. Perhaps there is an excellent reason for this vagueness. "Soul" is after all practically synonymous with consciousness, and consciousness is the principle of growth and change. If we give a fixed definition to "soul" we shall falsify our vision of real being which is not static but dynamic. Students of Theosophy speak of a "spiritual soul" (Buddhi), a "human soul" (Manas), and an "animal soul" (Kama). We shall have to use intuition and imagination to know to what particular aspect of the seven principles they are referring in a given instance. And then we must be careful not to stereotype the image. S. L.

ANSWER.—In Theosophical writings, soul is often loosely used to mean the real man, that part of man which reincarnates, as contrasted with the mortal personality. In reply to the question: "What is it that reincarnates?", Madame Blavatsky said, in the *Key to Theosophy*, page 82:

"The spiritual thinking Ego, the permanent principle in man, or that which is the seat of Manas. It is not Atma, or even Atma-Buddhi, regarded as the dual Monad, which is the individual, or divine man, but Manas; for Atman is the Universal All, and becomes the Higher Self of man only in conjunction with Buddhi, its vehicle, which links It to the individuality, or divine man. For it is the Buddhi-Manas—the united fifth and sixth principles—which is called the Causal Body by the Vedantins, and which is *consciousness*, that connects It with every personality It inhabits on earth. Therefore, soul being a generic term, there are in men three aspects of soul: (1) the terrestrial, or animal; (2) the human soul; and (3) the spiritual soul; these, strictly speaking, are one soul in its three aspects. Now of the first aspect, nothing remains after death; of the second, *nous* or Manas, only its divine essence, *if left unsoiled*, survives; while the third in addition to being immortal becomes *consciously* divine, by the assimilation of the higher Manas." J. F. B. M.

QUESTION NO. 328.—*If all, or much of disease is due to a purgation of the astral body, a throwing out of evil there confined or engendered, is not the physician doing his patient a disservice and creating bad karma for himself in trying to cure the disease?*

ANSWER.—All must surely depend on the meaning attached to the word "cure." To cover up defects, to suppress the process of purgation, would surely be a disservice. When initiated priests of the temples were the physicians (called "Healers," those who made people whole), their method was probably to work with the Law and thus to get rid of the trouble. If the physician of to-day tries to maintain right thought and right action as a part of his "calling," may there not be a karmic relation between the physician, the patient who consults him, and the Law which brings them together. Let the physician reverently employ the means provided by Nature—again the Law—and the process of curing, literally taking proper care, is a part of the process of Karma. Besides, the hour may have come for the illness to be dispersed, and it may be the Law that provides the physician and the means at his disposal. But of course there could be no "cure" without the coöperation of the patient, and one who is in the right condition for being made whole. A. K.

ANSWER.—Does not the true physician seek only to aid the patient to purge himself, either by strengthening mind and body to endure the necessary pain or by clearing the channels through which the astral poison can find an outlet? S. V.

ANSWER.—We have also heard of one whose Karma it was to suffer many things at the hands of many physicians, before coming into the presence of the Great Physician. Surely, a physician must do his best, but sometimes his ministrations may be, in reality, the final castigation that Karma has to bestow before the door to relief can be opened. E.

ANSWER.—Whatever the origin of disease may be, in a particular case, the duty of the physician is to cure it by any legitimate means at his command. His province is not that of a Lord of Karma, but of a reliever and healer of suffering. If Karma forbid a cure, the physician may rest assured his efforts will be in vain; he will have done his duty, and that is all that need concern him. S.

ANSWER.—There is real danger of rendering the patient a disservice. Christian Science methods, for instance, tend to drive back to the inner planes the disease that nature is seeking to throw off through the physical plane. Modern surgical practice also may do great harm, by its readiness to remove, by operation, important parts of the human anatomy, with whose function science does not happen to be familiar. Ideally, no one but a chêla, a servant of the Divine who understands the whole nature of man, should be a physician, as only he could be counted on to find the true cause of the trouble and to point out the remedy. But how many patients would perseveringly apply his remedies? If the moral cause be not removed, the disease, checked in one direction, will sooner or later break out in another. The cure of its first manifestation may, however, have been the means of giving the patient another chance to attack its moral cause within himself. J. F. B. M.

NOTICE

The regular meetings of the New York Branch of The Theosophical Society are held at 64 Washington Mews, on alternate Saturday evenings, beginning at half past eight and closing at ten o'clock. Those of the winter of 1927 are on January 1st, 15th, 29th; February 12th and 26th; March 12th and 26th; April 9th, 23rd and 30th. (Subsequent meetings to be announced.) Visitors are welcome. The location of 64 Washington Mews is on the north side of the Mews, now the first door from the Fifth Avenue entrance—the Mews running midway between 8th Street and Washington Square, North.

The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., P. O. Box 64, Station O, New York.

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NOTES AND COMMENTS

APRIL, 1927

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

The Chain of Causation

IT is the custom of Orientalists to speak of Buddhism as a religion, and a very beautiful and intuitional book has been written, with the title, *The Religion of Buddha*. But we shall be well advised to bear in mind that the Buddha's purpose was not to announce a world religion, or even to frame a religious system for all the members of a single nation or people, such a system as the Laws of Manu, or the book of Leviticus presents, including, with the Ten Commandments, the details of a complete system of ritual, and of civil and criminal law.

This was not the purpose of the Buddha. Though he taught openly in the villages and the cities, in the palaces of princes as well as in the shadowed solitude of the forests, his aim was not to establish better and more righteous modes of life for villagers and citizens, or even to inspire kings and princes with a more enlightened policy; his real purpose was to gather disciples from the villages and towns and palaces, and to inspire in them the desire to enter on a path which should lead them away, once for all, from the preoccupations of village or city or palace, a path that should lead them to a new world. And, in general, the account of one of the visits of the Buddha to the common haunts of men, whether villagers or princes, is followed by a record of those who, hearing him there, and inspired by his golden words, had gone forth from that worldly life, taking refuge in the Buddha, taking refuge in the Law of Righteousness, taking refuge in the Order. The true purpose of the Buddha was to found an Order of Disciples.

Seeing this clearly, we must remember also that from time immemorial the teaching and training of disciples falls into two parts: that which is imparted outwardly by word to the understanding of the disciple, and that which is imparted inwardly to the disciple's heart and spirit, when the Master communicates his own life and being to the disciple. This inner teaching is intensely individual, fitted to the special needs of that disciple from day to

day, and in a sense incommunicable, concerned with states of consciousness, spiritual intuitions and inspiration, which must be experienced before they can be understood by the mind, or which transcend the ordinary reach of the mind altogether. If imparted in words to a disciple who had not gained this spiritual experience, these teachings could not be understood; they might very easily be misunderstood, thus leading to confusion, not to light, but to greater darkness.

Danger would always arise where the disciple had not yet conquered the strong forces of the lower self, for the constant impulse of the lower self is to seize and turn to its own uses whatever it can lay hold on, whether natural forces or thoughts that seem to promise power. In the words of *Sartor Resartus*, "the self in thee needs to be annihilated" before the higher way can be entered, or even clearly seen; the danger is that the lower desires, impulses and egotisms may be transferred to these larger worlds, so that the last state of that man is worse than the first.

Therefore it is that so much of the Buddha's teaching is directed toward an understanding of the lower self, in order that the disciple clearly seeing its nature and menace may resolutely set about the hard task of conquering it. Quite inevitably, this purpose gives to much of the Buddha's recorded teaching a complexion that has been called "nihilistic"; inevitably, because the whole aim is the annihilation of selfishness and evil desires.

In this preliminary task, the Buddha used two chief instruments: practical moral discipline, involving the renunciation of the householder's life, the pledge and practice of chastity in thought, word and act, and a series of rules of conduct, which included an admirable code of good manners; and, second, intellectual analysis, to be applied by the disciple to the lower self and the world of the lower self, in order that he might overcome the glamour of the lower self and its appetites, and recognize them for the base and unworthy things they are. The disciple was taught to turn the light of his intelligence upon the bundle of desires that make up the lower self, so that these desires might be conquered and the force in them transmuted.

The most famous piece of analytic thinking in the teaching of the Buddha is what is called the Chain of Causation, Nidana, which pervades and underlies his whole thought, and which, fortunately for us, is set forth in one of the Suttas with that crystalline clearness that is so distinctive of the Buddha's thinking, as also of that other great Aryan Master, Shankaracharya. The *Maha-Nidana-Suttanta* is indeed so lucid and direct that it may be translated almost without comment or elucidation. It begins:

Thus it has been heard by me.

Once upon a time the Master dwelt among the Kurus, in a township of the Kurus, named Kammassadhamma. And so the noble Ananda, coming to the place where the Master was, making salutation to the Master, sat down by his side. Seated beside him, the noble Ananda said this to the Master:

"Marvellous is it, Lord, wonderful is it, Lord, that, whereas this teaching

of effects arising from causes is deep, and looks deep, to me it appears absolutely clear and simple!"

"Say not so, Ananda, say not so! Deep, Ananda, is this teaching of effects arising from causes, and it also looks deep. Because, Ananda, mankind is not awake to this law, and does not penetrate it, mankind is tangled like a matted skein, balled up like clotted yarn, or as rushes and grass confused together, and therefore cannot escape from misery, from the evil way, from downfall and recurring death.

"If it be asked, Ananda, 'Is there a definite cause of decay and death?' it should be answered, 'There is!' Then he will say, 'What is the cause of decay and death?' It should be answered, 'Being born is the cause of decay and death.'

"If it be asked, Ananda, 'Is there a definite cause of being born?' it should be answered, 'There is!' Then he will say, 'What is the cause of being born?' It should be answered, 'Differentiated existence is the cause of being born.'

"If it be asked, Ananda, 'Is there a definite cause of differentiated existence?' it should be answered, 'There is!' Then he will say, 'What is the cause of differentiated existence?' It should be answered, 'Clinging to life is the cause of differentiated existence.'

"If it be asked, Ananda, 'Is there a definite cause of clinging to life?' it should be answered, 'There is!' Then he will say, 'What is the cause of clinging to life?' It should be answered, 'Thirsting desire is the cause of clinging to life.'

"If it be asked, Ananda, 'Is there a definite cause of thirsting desire?' it should be answered, 'There is!' Then he will say, 'What is the cause of thirsting desire?' It should be answered, 'Sensation is the cause of thirsting desire.'

"If it be asked, Ananda, 'Is there a definite cause of sensation?' it should be answered, 'There is!' Then he will say, 'What is the cause of sensation?' It should be answered, 'Contacts of the senses are the cause of sensation.'

"If it should be asked, Ananda, 'Is there a definite cause of contacts of the senses?' it should be answered, 'There is!' Then he will say, 'What is the cause of contacts of the senses?' It should be answered, 'Objects differentiated according to name and form are the cause of contacts of the senses.'

"If it should be asked, Ananda, 'Is there a definite cause of objects differentiated according to name and form?' it should be answered, 'There is!' Then he will say, 'What is the cause of objects differentiated according to name and form?' It should be answered, 'Cognition of difference is the cause of objects differentiated according to name and form.'

"If it should be asked, Ananda, 'Is there a definite cause of cognition of difference?' it should be answered, 'There is!' Then he will say, 'What is the cause of cognition of difference?' It should be answered, 'Differentiation according to name and form is the cause of cognition of difference.'

"Thus, then, Ananda, differentiation according to name and form is the cause of cognition of difference, cognition of difference is the cause of differentiation according to name and form, differentiation according to name and form is the cause of contacts of the senses, contacts of the senses are the cause

of sensation, sensation is the cause of thirsting desire, thirsting desire is the cause of clinging to life, clinging to life is the cause of differentiated existence, differentiated existence is the cause of being born, being born is the cause of decay and death, decay and death are the cause from which lamentation, misery, dejection and despair arise. Such is the origin of this whole body of ills."

We may interrupt our text for a moment here. The problem has been to discover the cause of decay and death, lamentation, misery, dejection and despair: the problem of the Origin of Evil in human life. We have been led back step by step along the Chain of Causation to differentiation according to name and form, and to cognition of difference, each of these two being said to be the cause of the other. This is not really arguing in a circle, as it may seem, because the two in fact arise simultaneously; they are the two sides, subjective and objective, of that primordial differentiation of the Logos, which must remain an unsolved mystery for our human minds. We do not know, we cannot conceivably know, why there is a manifested universe, any more than we can know why there is a universe at all. But it does not at all follow that the Buddha, in thus leading the mind of the noble Ananda back to an insoluble mystery, has for a moment lost sight of his practical goal. The first purpose, conveyed, as always, with delicate and charming humour, was to bring the noble Ananda to realize that the whole problem not only looked deep, but in fact was deep, in spite of his confident assertion that, for his bright intelligence, it was as clear and simple as possible. Socrates later followed much the same method with those who were too assured of their own cleverness.

But the matter really goes deeper. The reason why primordial differentiation took place within the unmanifested Logos may be altogether beyond our ken. But we are quite able to understand that our ingrained habit of identifying our consciousness and feelings with this outward flow toward matter is the cause of many evils, whose pedigree is traced in the Chain of Causation. We are equally able to understand that, by ceasing to set our hearts on these temporal things, we may turn inward toward the Self with reverted vision, and so come to inherit eternal things. This turning, this conversion, this change of direction from self-identification with the temporal and false to self-identification with the true and the eternal, is what the disciple needs, at the entrance of the way. He has already in hand the practical and moral side of the problem by "leaving the household life" and entering the Buddha's celibate Order; he is now set to master the intellectual side by analyzing the causes that underlie and build up the kind of life he has abandoned, so that he may uproot these causes, lest they drag him back once more to decay and death, lamentation and misery.

The Chain of Causation is not invariably given in exactly the terms of the Sutta we have translated. Sometimes an additional step is added in the middle of the ladder: "Differentiation according to name and form is the cause of the six sense-powers; the six sense-powers are the cause of contacts

of the senses," and so on, with no essential change of meaning. But there is also another version of the upper rungs of the ladder: "Cognition of difference is the cause of differentiation according to name and form; discrete existences are the cause of cognition of difference; Avidya, primordial unwisdom, is the cause of cognition of difference." Thus we get the full chain of Twelve Nidanas, as it is generally quoted. But, once again, the essence of the matter remains precisely the same. We are led back to the primal differentiation in the Logos. And the practical moral is exactly the same: Kill out the dire heresy of separateness. It is deeply interesting that, in this fuller form of the Chain of Causation, we are led back to Avidya, as in the Upanishads and the Vedanta, which offer as the cure Vidya, true Wisdom, or Brahma Vidya, the Wisdom of the Eternal. So we come back to our Pali text:

"'Being born is the cause of decay and death,' how is this to be understood? In this way, Ananda, is it to be understood that being born is the cause of decay and death. Supposing, Ananda, that there were no being born, of any sort, of any kind, of any one, in any way, neither of Devas to Devahood, nor of Seraphs to Seraphhood, nor of Gnomes to Gnomehood, nor of Ghosts to Ghosthood, nor of Men to Manhood, nor of Quadrupeds to Quadrupedhood, nor of Birds to Birdhood, nor of Reptiles to Reptilehood, supposing, Ananda, there were no being born of these several beings to their several states, no being born at all, on this cessation of being born, could decay and death arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of decay and death, namely, being born.

"'Differentiated existence is the cause of being born,' how is this to be understood? In this way, Ananda, it is to be understood that differentiated existence is the cause of being born. Supposing, Ananda, that there were no differentiated existence, of any sort, of any kind, of anything, in any way, that is to say, existence of desire, existence of form, existence of the formless, no differentiated existence of any kind, on this cessation of differentiated existence, could being born arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of being born, namely differentiated existence.

"'Clinging to life is the cause of differentiated existence,' how is this to be understood? In this way, Ananda, it is to be understood that clinging to life is the cause of differentiated existence. Supposing, Ananda, that there were no clinging to life, of any sort, of any kind, of any one, in any way, that is to say, clinging to desires, clinging to views, clinging to rituals, clinging to self-assertion, no clinging of any kind, on this cessation of clinging, could differentiated existence arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of differentiated existence, namely, clinging to life.

"'Thirsting desire is the cause of clinging to life,' how is this to be understood? In this way, Ananda, it is to be understood that thirsting desire is the cause of clinging to life. Supposing, Ananda, that there were no thirsting desire, of any sort, of any kind, of any one, in any way, that is to say, thirst for forms, thirst for sounds, thirst for scents, thirst for tastes, thirst for sense-contacts, thirst for tendencies, no thirsting desire of any kind, on this cessation of thirsting desire, could clinging to life arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of clinging to life, namely, thirsting desire.

"'Sensation is the cause of thirsting desire,' how is this to be understood? In this way, Ananda, it is to be understood that sensation is the cause of thirsting desire. Supposing, Ananda, that there were no sensation, of any sort, of any kind, of any one, in any way, that is to say, sensation born of visual contacts, sensation born of auditory contacts, sensation born of aromatic contacts, sensation born of gustatory contacts, sensation born of bodily contacts, sensation born of mental contacts, no sensation of any kind, on this cessation of sensation, could thirsting desire arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of thirsting desire, namely, sensation.

"Thus, Ananda, sensation is the cause of thirsting desire, thirsting desire is the cause of pursuit, pursuit is the cause of gaining, gaining is the cause of distinction of values, distinction of values is the cause of passionate longing, passionate longing is the cause of cleaving to possessions, cleaving to possessions is the cause of avarice, avarice is the cause of selfishness, selfishness is the cause of setting guards, setting guards is the cause of uplifting clubs, uplifting weapons, quarrelling, discord, contention, mutual vituperation, lying, backbiting; thus many sinful, evil impulses arise.

"'Setting guards is the cause of uplifting clubs, uplifting weapons, quarrelling, discord, contention, mutual vituperation, lying, backbiting; thus many sinful, evil impulses arise,' how is this to be understood? In this way, Ananda, it is to be understood how setting guards is the cause of uplifting clubs, uplifting weapons, quarrelling, discord, contention, mutual vituperation, lying, backbiting, so that many sinful, evil impulses arise. Supposing, Ananda, that there were no setting guards, of any sort, of any kind, of any one, in any way, no setting guards at all, on this cessation of setting guards, could there be uplifting clubs, uplifting weapons, quarrelling, discord, contention, mutual vituperation, lying, backbiting, so many sinful, evil impulses arising?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of uplifting clubs, uplifting weapons, quarrelling, discord, contention, mutual vituperation, lying, backbiting, so many sinful, evil impulses arising, namely setting guards.

"'Selfishness is the cause of setting guards,' how is this to be understood?

In this way, Ananda, it is to be understood how selfishness is the cause of setting guards. Supposing, Ananda, that there were no selfishness, of any sort, of any kind, of any one, in any way, no selfishness at all, on this cessation of selfishness, could there be any setting guards?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of setting guards, namely, selfishness.

"'Avarice is the cause of selfishness,' how is this to be understood? In this way, Ananda, it is to be understood how avarice is the cause of selfishness. Supposing, Ananda, that there were no avarice, of any sort, of any kind, of any one, in any way, no avarice at all, on this cessation of avarice, could selfishness arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of selfishness, namely avarice.

"'Cleaving to possessions is the cause of avarice,' how is this to be understood? In this way, Ananda, it is to be understood how cleaving to possessions is the cause of avarice. Supposing, Ananda, that there were no cleaving to possessions, of any sort, of any kind, of any one, in any way, no cleaving to possessions at all, on this cessation of cleaving to possessions, could avarice arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of avarice, namely cleaving to possessions.

"'Passionate longing is the cause of cleaving to possessions,' how is this to be understood? In this way, Ananda, it is to be understood how passionate longing is the cause of cleaving to possessions. Supposing, Ananda, that there were no passionate longing, of any sort, of any kind, of any one, in any way, no passionate longing at all, on this cessation of passionate longing, could cleaving to possessions arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of cleaving to possessions, namely passionate longing.

"'Distinction of values is the cause of passionate longing,' how is this to be understood? In this way, Ananda, it is to be understood how distinction of values is the cause of passionate longing. Supposing, Ananda, that there were no distinction of values, of any sort, of any kind, of any one, in any way, no distinction of values at all, on this cessation of distinction of values, could passionate longing arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of passionate longing, namely, distinction of values.

"'Gaining is the cause of distinction of values,' how is this to be understood? In this way, Ananda, it is to be understood how gaining is the cause of distinction of values. Supposing, Ananda, that there were no gaining, of any sort,

of any kind, of any one, in any way, no gaining at all, on this cessation of gaining, could distinction of values arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of distinction of values, namely, gaining.

"'Pursuit is the cause of gaining,' how is this to be understood? In this way, Ananda, it is to be understood how pursuit is the cause of gaining. Supposing, Ananda, that there were no pursuit, of any sort, of any kind, of any one, in any way, no pursuit at all, on this cessation of pursuit, could gaining arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of gaining, namely, pursuit.

"'Thirsting desire is the cause of pursuit,' how is this to be understood? In this way, Ananda, it is to be understood how thirsting desire is the cause of gaining. Supposing, Ananda, that there were no thirsting desire, of any sort, of any kind, of any one, in any way, no thirsting desire at all, on this cessation of thirsting desire, could pursuit arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of pursuit, namely, thirsting desire.

"Thus, verily, Ananda, these two impulses of thirsting desire, from being two, become one, because of sensation, which is their cause.

"'Contacts of the senses are the cause of sensation,' how is this to be understood? In this way, Ananda, it is to be understood how contacts of the senses are the cause of sensation. Supposing, Ananda, that there were no contacts of the senses, of any sort, of any kind, of any one, in any way, that is to say, visual contact, auditory contact, aromatic contact, gustatory contact, bodily contact, mental contact, no contact at all, on this cessation of contact, could sensation arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of sensation, namely, contact.

"'Differentiation according to name and form is the cause of the contacts of the senses,' how is this to be understood? In this way, Ananda, it is to be understood how differentiation according to name and form is the cause of the contacts of the senses. If, Ananda, these shapes, distinctive marks, characteristics, peculiarities, through which the whole category of names comes into being,—if these shapes, distinctive marks, characteristics, peculiarities did not exist, would there be any application of names in the category of forms?"

"No, Lord!"

"If, Ananda, these shapes, distinctive marks, characteristics, peculiarities, through which the whole category of forms comes into being,—if these shapes, distinctive marks, characteristics, peculiarities did not exist, would there be any application of perception in the category of names?"

"No, Lord!"

"If, Ananda, these shapes, distinctive marks, characteristics, peculiarities, give rise both to the category of names and the category of forms, and if these shapes, distinctive marks, characteristics, peculiarities did not exist, could there be either application of names or application of perception?"

"No, Lord!"

"If, Ananda, these shapes, distinctive marks, characteristics, peculiarities, whereby name and form come into being,—if these shapes, distinctive marks, characteristics, peculiarities did not exist, could contacts of the senses arise?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of contacts of the senses, namely, differentiation according to name and form.

"'Cognition of difference is the cause of differentiation according to name and form,' how is this to be understood? In this way, Ananda, it is to be understood how cognition of difference is the cause of differentiation according to name and form. If cognition of difference, Ananda, did not descend into the womb of the mother, would differentiation according to name and form arise in the womb of the mother?"

"No, Lord!"

"If cognition of difference, Ananda, having entered, should depart, would differentiation according to name and form come to birth in this state of being?"

"No, Lord!"

"If cognition of difference were to become extinct in the young child, whether boy or girl, would differentiation according to name and form attain to growth, development, completeness?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of differentiation according to name and form, namely, cognition of difference.

"'Differentiation according to name and form is the cause of cognition of difference,' how is this to be understood? In this way, Ananda, it is to be understood how differentiation according to name and form is the cause of cognition of difference. Supposing, Ananda, that cognition of difference were to find no foundation in differentiation according to name and form, could the sequence of being born, decay, death, misery, have come into being?"

"No, Lord!"

"Therefore, Ananda, this is indeed the source, this is the origin, this is the beginning, this is the cause of cognition of difference, namely, differentiation according to name and form.

"Therefore, Ananda, birth, decay, death, dissolution, rebirth will continue, naming, defining, differentiation, manifesting will continue, the wheel will continue to turn for the production of worldly life, so long as differentiation according to name and form, and cognition of difference, continue."

FRAGMENTS

Notes of Instruction

I

ALL faults of character have their roots in self-love, so that self-conquest, in the last analysis, would seem to consist in the conquest of self-love. One way to do this:—

We have been told that self-love is the cause of all our unhappiness. Let us start with this proposition. Let us take the various troubles we have had, and analyse them in the light of this proposition. Take them one by one, each one by itself, and study them.

At first sight it will appear that a given trouble or grief was caused by such and such circumstances or happenings, by such and such persons, or by the conduct, words, lack of affection or sympathy of a particular person. Looking at it, however, in the light of our proposition, and for the time being trying to see it in that light, we shall discover, first, that our relation or reaction to the circumstances or persons was a prime factor in the situation; and when we have studied further we shall see, second, that love of self in some form, self-seeking of some kind, was the true reason of our distress; that, imagining our own attitude to have been quite different, we might even have had no suffering at all.

Repeated investigation and study of this kind (an admirable form of self-examination), will bear this truth in upon us, viz., that our troubles have been due to our self-love; and then our very love of comfort and fear of pain will generate an intelligent dislike of our self-love, which will aid us materially in our task of conquest. We shall thus be using the lower nature itself on our side; which is one of the ways (the use of the lower nature against lower nature) by which lower nature is transformed into higher nature.

II

The Qualities a disciple must cultivate: Humour, the spirit of Deity; Imagination, the mirror of Deity; Reverence, the tone of Deity. Take them this way:—

Humour: *perception*, *proportion*, *detachment*, *poise*.

Imagination: *purity*, leading to *insight*, leading to *intuition*, leading to *illumination*.

Reverence: *love of the Divine*, leading to *perception of the Divine;* and *direct cognition*, leading to *union*.

To find the essential of a quality, we must apprehend its unity, and to apprehend this unity we must find its trinity, through which all unity expresses itself on our plane of consciousness—the plane of three dimensions. When we function naturally in fourth dimension, we shall have squared the triangle of this plane.

CAVÉ.

AN APPROACH TO SPIRITUAL SCIENCE

II

IN an earlier article (THEOSOPHICAL QUARTERLY, April, 1926) it was pointed out that just as physical science discovers in the fall of an apple and the spinning of a boy's top, laws and forces which move the stars, so the principles of spiritual science may be found and studied close at hand in our everyday experience; and the familiar workings of our own consciousness—the way we think and feel and translate purpose into action—may be made to reveal eternal spiritual laws which govern the life of the spirit in its cosmic as well as its personal manifestations. Deliberately choosing a trivial example, we traced the typical movement of reflective thought, as it passes from perception to conception and back to perception again, and saw that it constituted a rhythmic interaction between an outer and an inner world, taking its rise in a sense of their discrepancy and directed to their reconciliation.

Once our attention is called to the characteristic features of this interaction, we not only recognize its presence through the range of our personal activities, but we also find something directly corresponding to it in every form of consciousness or life. We see ourselves always mediating between two worlds. On the one hand is the outer world of matter, which we perceive with our physical senses,—which we call (though with doubtful reason) the world of facts, of actualities or things as they are, of potentialities that have been realized and made manifest. On the other hand is an inner world, which we conceive rather than perceive, or perceive only with inner senses; the world of meanings, of ideas and ideals, of things as they might have been or may be, unlimited by what they are; the world of the unmanifest, where potentialities are as real, and may be seen as clearly, as actualities, irrespective of whether they have, or have not yet, been realized in matter. In the activity of our conscious life we link these two worlds together, through just such a rhythmic interaction as we traced in reflective thought. Every perception of the outer world suggests some concept of the inner, and our action in and upon the outer world is determined, not by the outer facts themselves, nor even only by our perceptions of those facts, but by the relation between our perceptions and the concepts which they suggest to us. Where there is no discrepancy between the perception and the suggested conception, we feel no impulse to act. But where we are conscious of a discrepancy, we are prompted to such action as may remove or lessen it. Our actions (using that term to cover all the activity of our sentient life, thought, feeling, will, no less than physical move-

ment) are always interactions, arising between two opposing inner pictures, and directed to their reconciliation.

Inasmuch as most men unthinkingly assume that their lives and actions are not only limited but largely determined by the facts of their environment, it is a matter of much moment to discover that our actual experience belies this assumption, and that the primary rôle is not played by the facts of our outer world, but by the pictures of our inner world; and we may well pause to assure ourselves of this before we proceed further.

In the first place, we see immediately that the only way in which our actions can be guided by facts is through our perceptions of facts; and that there is often a wide difference between the two, needs no other proof than that supplied by the painful memories of our mistakes and gaucheries and unseized opportunities,—unseized because unseen. Innumerable illustrations, in little and in big, crowd to mind. Our exasperated search for the ever vanishing typewriter eraser, our descent upon hands and knees to peer under the desk and to lift the corner of the rug, is not caused by the *fact* that the eraser is where it belongs on the top of the desk, but by the failure of our perceptions to reveal it there, beneath the open dictionary which covers it.

It is equally evident that we act, not from our perceptions alone, but from the relation they bear to what they suggest to us. We may recall the classic examples of this which are given in the Upanishads—perhaps the oldest of our known Scriptures: the leap back from a harmless rope-end, which, left lying in a jungle path, suggests a poisonous serpent; the lament that a belated recognition of one's own cow, will not stop the arrow, loosed under the delusion that it was a ferocious tiger. Our daily experience is replete with instances where the same perception prompts totally different actions, as it is related to different conceptions. We see an acquaintance approaching us in the street. It suggests to us our interest in him and our desire to know of his welfare. We quicken our pace toward him. Then we remember we are already late for an appointment. We face a picture of further delay. We turn aside, and cross the street. Or again, consider what we do when we meet a real, and not a rope-end snake. We are walking in the garden, our minds turned to its beauty and its peace, when we are startled by a loathsome wriggling before our feet, and we jump back instinctively because of the dissonance between it and every picture that our minds contain. The next moment we spring forward, because in that moment a new picture has been formed, the picture of the extermination of the menace. If that instant's delay have lost us our immediate opportunity, and the snake escape us in the bushes, we seize a stick and prod and search, and do our utmost to come upon what we had first tried to avoid,—for the perception of the snake is no longer related to the concept of temporary safety by flight, but to that of freeing our garden from everything which can disturb it.

It remains to verify our third statement: that action is always directed to the reconciliation of opposing inner pictures which prompt it. A man glances at his desk, and perceives a litter of papers upon it. If what he sees

accord exactly with his concept of his desk—if it look to him just as he had expected it to look, as it always has looked, and probably always will look—he does nothing about it, and feels no impulse to do anything. But if the perception of the outer fact suggest to him a different inner ideal—disorder contrasting with order—then, whether he obey the impulse or not, he is at least conscious of an inner urging to remove the discrepancy and to set his desk to rights. Or again, if he perceive among the mass of his papers an unfamiliar envelope—his perception differing in this particular from his concept, or memory, of what his desk contained—he will be moved to stop and examine the envelope, and question how it came there, until he adjusts his ideas to the facts.

Here, as before, we have deliberately chosen a trivial and commonplace example, for we are basing our whole procedure upon the faith that it is through these little, familiar incidents of everyday, that we may make our simplest approach to spiritual science and to an understanding of its laws. But there is no lack of more dignified illustrative material; our only embarrassment lies in its wealth. We may recall St. Augustine's confession of the origin and mainspring of his religious life: "And I perceived myself to be far off from Thee, *in the region of unlikeness*, as if I heard this Thy voice from on high: 'I am the food of grown men; grow, and thou shalt feed upon Me; nor shalt thou convert Me, like the food of thy flesh, into thee, but thou shalt be converted into me.'" We may find reason to revert to the latter portion of this passage, but for the present we are concerned only to note the initial perception of distance and unlikeness, and the dynamic urging that drives them toward union. Or again, every nation that entered the World War, did so under the pressure of an opposition, which it sought to lessen, between its inner aspirations (good or bad) and its perceptions of the outer facts. And the hod-carrier drops his hod, with the blowing of the noon whistle, because that hod has no place in his inner picture of his lunch hour. Therefore, leaving aside, for the time being, the possible question of whether the same law holds in the less explored upper and lower fringes of our conscious life, it is patently true that wherever we look throughout its middle region—whether to the field of ethics or of desire, to conscience or intellect or will, or to that mingling of them all with habit, which makes up our everyday existence—we see our actions prompted always by some disparity, which our action tends to lessen, between associated pictures in our inner world. In little or in big, our actions flow between our percepts and our concepts, like the flow of water, seeking its own level between two connecting vessels; occurring only when that level is disturbed, ceasing only when it is restored—or when the channel is blocked.

Now of course in none of this have we been discovering anything new. We have only been looking, much more attentively than usual, at aspects of our experience and behaviour which are so familiar as to have become platitudinous, so that we have not realized how much they may teach us. But if we take the trouble to follow some of their manifold implications, we shall

find them illuminating and unifying a most diverse range of phenomena and doctrines, which we may not heretofore have thought to connect. They make clear, for instance, why conviction of sin must be the beginning of the moral life, and why humility is the virtue without which all others are spurious; or again why freedom from Karma and rebirth can only be gained by such faithful obedience and discipline as shall conform the disciple's conduct to his ideal, so that there may no longer be dissonance between the outer and the inner, compelling him to outer acts. Equally, at the other end of the scale, reasoning from the microcosm of our own life to the Macrocosm of the Spirit, they lead us to reflect upon the unification of Being which must be involved in the passage from Manvantara to Pralaya, when the Speech of the All terminates in the Silence, whose meaning it has revealed. But primarily, and of greatest importance to us, they show us that the dominance of circumstances in our lives is far less than we have thoughtlessly assumed. Disregarding the difference which we have seen may exist between the facts and our perception of them, the facts of the outer world can, nevertheless, fix only one of the two poles, between which action takes place, the other being chosen by ourselves (consciously or unconsciously) from within our own inner world; and therefore, though our environment, and what we call the "hard facts" of our life, may limit the field and scope of our outer actions, they cannot determine their character or direction. Though one end of a rope be tied fast, if the other end be free, we may pull upon it to right or left, or up or down, in whatever direction we choose. There may be snakes in our garden, but whether their presence shall make us the hunted or the hunters depends solely upon ourselves.

We are by no means through, however, with our illustration of the man and his littered desk, and we may return to it now to observe a distinction which we did not stress at first. We made in succession three different assumptions. The first was that the condition of the desk suggested nothing at variance with it, so that no action was prompted. In the second we supposed that disorder suggested order, and that the dissonance between the facts and the ideal was felt by the man as an inner urging to set his desk to rights,—in other words to alter the outer till it conformed to the inner. In our third assumption, exactly opposite action resulted. There we imagined the man struck by the presence of an unfamiliar paper and moved by a sense of the discrepancy between what he saw on his desk and what he had thought was there. The dissonance here was not between fact and ideal, but between the facts and the man's concept of the facts, and this dissonance was removed, not by altering the facts but by altering the concepts.

The difference in result in these three cases not only illustrates our earlier statement that our actions are determined by the relation which our perceptions bear to the concepts which they suggest to us, but also makes clear that, in considering our inner world, we must distinguish in it two different strata or levels—two distinct kinds of concepts. The one kind we feel to be superior to facts, more dynamic, stubborn and enduring, so that when they are in

conflict with the outer world it is the outer which must give way. The other kind are subservient to facts. The first are causal, the second merely reflective. The virtue of the one class is to impress itself upon the outer world, moulding events and circumstances to its likeness. The virtue of the other class is to conform as exactly as possible to the outer, mirroring it truly. On the one level we find our ideals and principles, our images of the moral order; on the other, our ideas and concepts of things, and images of external nature.

The recognition of these two different levels in the inner world of our everyday experience is of very great importance in any approach to spiritual science. We recall the descriptions we have read of the dual nature of the psychic plane, which is said to reflect both the outer world beneath it and a "causal world" above it; and we find these descriptions tally exactly with what we observe in ourselves. We are reminded, too, of the account in Genesis of the "division of the waters" (an age-old symbol of the psychic plane), "the waters which were under the firmament" from "the waters which were above the firmament." Moreover, it is plain that this distinction, once clearly recognized, must become the basis for a number of others,—as, for example, between "fault" and "error." When the man contrasted his disordered desk with his ideal of order, he felt himself "at fault"; when he had thought his desk did not contain a certain paper, which he saw on it, he recognized that he had been "in error." The dissonances between fact and the "causal" images on the higher level of our inner world, are felt as "faults," as "delinquencies" as "shameful," because that within us, which should by its nature be dominant and causal, has failed to exercise its function or to produce its effect. On the other hand, the disparity between facts and the lower images which should reflect them, is recognized as less personal, more mechanical and superficial. There is no violation of the nature; there is only a "mistake," —an inadvertent mischoice of one image for another, among the many blending, shifting images that our inner world contains.

We are now in a position to perceive the fundamental difference between physical and spiritual science. Physical science is concerned with the outer world and the images or concepts which reflect it in the lower level of our inner world. But it reaches no higher than this lower level, and therefore the disparities, which constitute its problems, may be reconciled by altering our concepts while the facts remain the same. Spiritual science is equally concerned with the outer world, but its field includes the higher or causal, as well as the lower or purely reflective, level of our consciousness, and therefore deals with dissonances that, as we have seen, can be harmonized only by the transformation of the outer under the dominance of the inner. Spiritual science thus imposes an obligation upon its votaries which physical science does not, —the obligation to dominate the outer world and to mould it to the likeness of the inner; and the neophyte is forced to realize that the first group of facts, requiring to be so dominated and transformed, are those presented by his own character and conduct. The willingness to accept and to fulfil this

obligation, therefore, has been from time immemorial the first prerequisite for the acquirement of spiritual wisdom from those who are its true custodians. It is as the door to the fold, and "he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." So St. Augustine hears that he must be converted into the likeness of the spiritual food upon which he is to feed, and not convert it, like the food of his flesh, into him.

The accurate concepts, which physical science seeks to create and to impart, show us how the outer world *may* be modified, through an understanding of its laws, but in themselves these concepts supply neither model nor motive upon which to undertake the change. The knowledge they give is like a great motionless engine—with no fire kindled in its boiler, and no track laid upon which it is to run. The driving power and the guidance must be drawn from inner levels, which physical science does not touch, but with which spiritual science is always and directly concerned. Therefore, in the world's neglect of spiritual science, it has come about that, though physical science has been in large part built up by selfless sacrifice and a love of truth, it has been chiefly operative in the service of self-indulgence and a love of comfort. Physical science is in itself passive, colourless, reflective, presenting us with images of things and forces external to ourselves, but giving us no least light upon the ends to which they should be used, nor motive so to use them. Spiritual science, on the other hand, is positive and creative, dealing with images which are themselves causal and dynamic, working ceaselessly with their own energy to their own ends, and which, once admitted to our consciousness, act upon us from within and make us channels for their action upon the world about us. In our everyday experience, this is the difference that we recognize between an idea and an ideal: we may entertain an idea and do nothing about it, or we may put it to any use we can in the furtherance of any of our desires; but the ideals we accept must be followed to their own ends,—if the failure to do so is not to stultify and corrode our inner nature. In spiritual science, if we be not ready to "live the life," it is by no means safe to seek to "know the doctrine."

What makes it hard to "live the life," to follow an ideal which comes to us with its own urging to fulfil it? We turn again to the man and his disordered desk. With his outer senses he perceives the disorder. With his inner senses he perceives the order it should have. The opposition between the two is like the strain or stress along a stretched rubber band. The man feels the strain, the distress, being himself the medium through which the dominant "causal" quality of the ideal must operate, and he is moved by this to act. But as often as not he resists the urging and turns away. Why? What happens?

What happens is the intrusion of a third picture, a picture of himself, a very old picture which he has constantly painted over, superimposing detail upon detail. If his papers are to be ordered, it is he who must order them; and before any of us can act, we must picture the action. If we could learn

the trick of picturing the action (and acting upon it), without at the same time picturing ourselves as the actors (so that we saw, as it were, where a hand ought to be put, and put it there—without thinking of it as our hand or of ourselves as extending it), it would be very much simpler and easier to obey our ideals. But few of us have learned this trick of selflessness, and therefore this complex picture of himself intrudes between the man's simple pictures of the fact and the ideal, introducing new and divergent lines of stress and strain. He sees himself fumbling futilely with that litter of papers, or sitting at his desk for hours in the effort to do it right, and what he sees is little to his liking. There are many other things he wants to do, and the pictures of them are part of the detail in his picture of himself. Moreover, it is improbable that this is the first time he has felt the urging to order his desk, and there now comes before him the picture of how he has postponed it in the past—a mould ready formed for present use. He postpones it again, again procrastinates,—the picture of self and the inhibitions of past refusals proving more potent than the picture of the ideal.

Here we approach some of the home fields of spiritual science, fields that it has tilled for thousands of years, so that not a plant nor a weed grows there which it has not studied and does not know. The Karma of our acts, the effect of the past upon the present; the root-evil of self-love, and the perversion of vision and the stultification of action which all self-reference entails; the origin and effect of wrong self-identification, and how to correct it; the way in which we build up moulds for action and inaction, our habits and our inhibitions, and give power to our likes and dislikes by the attention we pay to them,—all these and many another classic theme of spiritual science would now be pertinent to our inquiry, and would have to be studied before the answer to our question could be complete. It is an undertaking for a lifetime,—for many well spent lifetimes, had we to work it out step by step for ourselves.

But we do not escape from these questions when we assume that the man yields himself to the urging he feels, and sits down to right his desk. As truthful delineators of the commonplace how are we to describe the most probable sequel? He picks up a pile of papers and turns them over. He pulls out one, which he is shamed to discover he has neglected, and begins to read it; then checks himself with the reminder that his present task is not to review nor answer his correspondence, but to sort it. He holds the letter in his hand and looks vaguely round for a place to put it. He does not know where to put it. He lays it down on his writing pad. He picks up another paper, glances at it, puts it down beside the first. So he stirs the primal chaos, and after a half hour's work it has given place to another chaos, distinguishable from the first in that now his whole desk is covered with it, where before the writing pad was free. About this time the telephone rings, calling him away. He stands irresolutely for a moment, looking down at the result of his labours, then sweeps the litter together, and, jerking open the least crowded drawer, crams the whole mass in and out of sight.

Why were his good intentions defeated? his labour fruitless? There was

enough energy in his ideal to move him to the task, to overcome his inertia and distaste,—far more energy than would be needed to carry those papers many miles. The barrenness of the result could not be due to lack of energy. To what then was it due?

It was due to the lack of any plan—the lack of a definite mould which the energy should fill. The man had responded to a general ideal, but he had not taken the trouble to see what that ideal involved in its application to his own desk. He had formed no clear mental picture of what order in this particular desk would actually be, much less had he visualized the series of intermediate steps that must be taken to reach that ordered end from the disorder with which he must begin. Lacking these pictures, there was nothing to direct the energy, nor to hold it. He poured out undirected energy upon his desk, as he might pour water from a pail,—and with much the same result. It wafted the papers here and there, and then leaked away. When he held the first letter in his hand and knew not where to put it, it was because his imagination had prepared no place for it in advance, so that there was, as yet, no place in all the wide universe where that paper actually belonged.

Here we are at the threshold of another great department of spiritual science, whose special subject is the living machinery through which the energies of the "causal" world impress themselves upon the outer world and mould and organize it. It deals with the great creative powers of Buddhi, the Saktis, or subdivisions of Fohat, among which is Kriya-Sakti, the image-making power, which we know in our imagination (as light may be known from a candle flame), but whose fundamental rôle we can hardly appreciate until we have come to see that all manifested things have been formed, and can only be formed, upon the inner moulds, or astral forms, which it creates. The painting which we see upon the canvas is but an imperfect materialization of what first existed in the artist's mind, and had it not been in the mind it could not be upon the canvas. It is the same throughout the whole of nature; and our actions can be effective to their desired ends only as they are made successively to fill (consciously or unconsciously) a series of inner pictures which progressively bridge the gap between the facts as they are and the general ideal which we have for them.

Let us attempt to trace this, in a little greater detail, through our illustration of the ordering of a desk. We shall see that the bridge of pictures and of acts is built from both ends, the ideal becoming more concrete as the material becomes more organized, and that the process of building it, follows exactly the cyclic rhythm which we have already discussed, as it is revealed in the movement of reflective thought (THEOSOPHICAL QUARTERLY, April, 1926).

(1) We begin with our bare sense of the dissonance between the fact and the ideal. At first we are conscious of little more than that an opposition exists, both our perception of the facts and our conception of the ideal being vague and general,—no more definite than are the words "disorder" and "order." (2) We look more closely at each, in the light of the other, to discover in what the opposition actually consists. We see upon the desk papers

of different kinds lying indiscriminately upon each other; and also papers of one kind separated from each other. (3) We look to our concept of order and see clearly that it involves that things of one kind should be together, separated from, and unconfused by, things of another kind. (4) A mental picture is formed of order in its application to the papers of a desk,—a picture of neat piles or packets of papers, each pile or packet containing only papers of one kind. (5) We apply this picture to our perception of the facts, reconsidering the different kinds of papers our desk contains: personal correspondence, official correspondence, business papers, manuscripts, notes of studies, etc.; and we ask ourselves whether they could actually be put into such neat piles and packets. (6) We find difficulty in so conceiving them. There seem to be many papers that do not fall into any simple classification. When we tried to make a mental list, we had to end it with "etc." What are we to do with this "etc."? We perceive, however, that this difficulty does not vitiate the practicability of the rest of the scheme; and that, if we will be humbly content to do the best we can, we may leave this unordered residue as a single packet, translating "etc." into "miscellaneous." We decide, therefore, that the ideal is applicable and the transformation of the facts possible. (7) We turn our thought to the action required by this decision. There are to be so many piles of papers; our thought selects the temporary places where they may be formed. We have now a definite picture before us, which it remains only for our actions to fill. With the action, a single cycle will be complete; but this action must be taken before the next cycle is entered.

One by one we pick up the papers from our desk. A glance at each is enough to show us where it is to be laid down,—where it now belongs. The first stage is thus completed easily and smoothly.

But it is only a first stage. The whole cycle repeats itself a plane higher up. Our desk contains now neat piles of papers, whose external appearance no longer offends us; but when we look within these piles, we are not so well pleased. The advance we have made in the organization of our material draws out a still more definite and detailed picture of the ideal. There must be order within the piles. Letters from the same person, business papers on the same subject, must be put together and in the order of their dates. This too, once visualized clearly, so that the inner mould for it is made, is easily done. And so, step by step, the ideal steadily becoming more concrete and individualized as the facts are brought into harmony with it, the dissonance between the two is removed and our task is accomplished.

In accomplishing it we have done, not one thing, but two,—or one thing which is essentially dual. We have created in two worlds at once. In the inner world, from the general ideal of order we have drawn forth a definite, detailed, concrete and individualized ideal of an ordered desk,—an ideal which is different from anything which the inner world had previously contained (save as a latent potentiality); and in the outer world, to a chaotic mass of unco-ordinated material, we have progressively imparted a more and

more coherent, complex and significant organization, until at last it embodies and manifests what was at first the overshadowing, but is now the indwelling, individual ideal.

It would have been little worth our while to have traced this process with such care, were it not illustrative of the way in which all "ordering" is done, and all of nature works. For our own lives, it shows us that general good resolutions are of no avail until they are brought down to the formation of a mould for our next step immediately ahead. And for our understanding of the great life of which we are a part, it shows us that all growth, all evolution, is a drawing together of the opposite poles of Being, which we call spirit and matter, the descent of the one, meeting and causing the ascent of the other. Physical science, absorbed in the observation of external nature, and concerned only with the formation of true concepts on the lower level of our picture world, can show us but one half of evolution,—the ascending series of more and more highly organized material vehicles of life (corresponding to the successive stages in the arrangement of our papers). The other half, the "causal" half, the descent of the ideal and of life itself, from broad general being, to more and more specific and individualized expression, lies beyond its self-imposed limitations; and therefore physical science has sought in vain for an adequate explanation of how evolution takes place, and can picture man only as having risen, with his body, from the slime, and not as having come down from the Eternal, with his soul. Spiritual science shows us both, —as the two halves of the one process, which it enables us to see exemplified in every movement of life, and in every action which we ourselves make.

HENRY BEDINGER MITCHELL.

He who can suppress a moment's anger, may prevent many days' sorrow.
—FROM THE CHINESE.

BRIHAD ARANYAKA UPANISHAD

PART I. SECTIONS 4–6

BUILDING THE COSMOS

MUCH of the earlier part of *The Secret Doctrine* might well serve as a commentary upon the great, archaic symbols of this section of the greatest of the Upanishads. And, indeed, those early pages almost of necessity contain many references to the teaching of the Upanishads.

We are there told, first, of "an Omnipresent, Eternal, Boundless and Immutable Principle, on which all speculation is impossible, since it transcends the power of human conception. . . . It is beyond the range and reach of thought—in the words of the *Mândûkya*, 'unthinkable and unspeakable'"; and, further, that once we pass from this Immutable Principle "duality supervenes in the contrast of Spirit (or Consciousness) and Matter, Subject and Object. Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two symbols or aspects of the Absolute, Parabrahman, which constitute the basis of conditioned Being whether subjective or objective. Considering this metaphysical triad as the Root from which proceeds all manifestation, the Great Breath assumes the character of Pre-cosmic Ideation. It is the *fons et origo* of Force and of all individual Consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, Pre-cosmic Root-Substance (Mûlaprakriti) is that aspect of the Absolute which underlies all the objective planes of Nature. . . . Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual Consciousness, since it is only through a vehicle (*upâdhi*) of matter that consciousness wells up as 'I am I,' a physical basis being necessary to focus a Ray of the Universal Mind at a certain stage of complexity."

This, then, is the territory covered by the opening passages of the sections which follow. We have the One; then the manifestation of duality within the One, which nevertheless remains One; and we have the primordial root of the "I am I" consciousness, later to be reflected in organized beings.

We also see how from the first duality the whole train of manifestation follows, the manifestation of worlds and of their inhabitants, the two advancing in unison. And, since these symbols are universal, mirroring the macrocosmic as well as the microcosmic, we have, at the same time, an outline of the evolution of mankind in this world in the present period: first, a dual being, male-female; then the separation of the sexes; and, further, the indication that man was the earliest of the mammals, as is also insisted upon in *The Secret Doctrine*. This is explained in the commentaries on Stanza vii, in the second volume.

The rotation of the fire-stick, producing heat, is the symbol of the rotary motion of the primordial Force, when Fohat ran circular errands, and this again is the cause of the rotation of electrons about the positive nucleus of the "atom," a tremendous, ceaseless activity to which modern science does not appear as yet to have assigned a cause. Food and the Eater of Food are Experience and Experiencer, Object and Subject, the primordial duality.

The lines which follow refer to a mystery: the One, which is not a self-conscious Individuality, nevertheless brings into being the self-conscious Individuality of the Masters; this is the super-emanation of Brahma the Evolver.

Then we come back to the eternal truth that, although the endless pageant of differentiation fills the universe, yet the One remains the One; and, in the last analysis, nothing has real being but the One. So we are told that "Atma, breathing, is named the Life-breath; Atma, speaking, is named Voice. Atma, thinking, is named Mind." All these are aspects of Atma; Atma alone truly is.

The further list of the super-emanations of the Eternal, namely, "Warrior, Indra, Varuna, Soma, Parjanya, Yama, Mrityu, Ishana," is at once macrocosmic and microcosmic; these are heavenly powers, but they are also the principles of man. Indra, the Ruler, is the monad, Atma-Buddhi; Varuna, the limitation or boundary, whereby Atma-Buddhi becomes individual; the Lunar Lord is Manas; Parjanya, Lord of lightning, is the electrical, attractive force of Kama; Yama, the Controller, is that which controls the shape of the body; Mrityu, the substance of the physical body, subject to dissolution; Ishana, the golden sun, is Prana.

Then comes the emanation of the races of mankind, here represented by what are called the "Four Castes"; and, in each case, for each race, there is a heavenly prototype, the Regent of that race.

The fifth section takes us over much the same ground, with a more fully developed sevenfold classification: the seven foods. It is not quite easy to allocate these seven foods to their respective principles, but the correspondences seem to be as follows. The Father, the eternal Monad, "made three for himself"; these are the three higher principles: Atma, as the Life-breath, elsewhere called the "central Life"; Atma manifested as Voice, or Buddhi; Atma manifested as Mind, Manas, spiritual self-consciousness. The "two shared with the Devas" are the middle principles, Kama, or energy, and its form, the Devas here being the cosmic elementals of energy, differentiated by form. "Milk" is the vital force present even in minerals. The food "common to all" is differentiated matter. Thus, the "seven foods" are the seven principles, both macrocosmic and microcosmic.

Again, the three Vedas are used, as they so often are, as the frame of a threefold division: Rig, Yajur, Sama corresponding to lower, middle and higher worlds, or principles.

The "sixteen parts" appear to represent the Monad and the five sheaths, or coverings, of the *Taittirîya Upanishad*, each of the latter having three aspects, and thus making a total of fifteen. They are correlated with the days of the waxing or waning moon, which gains, or loses, one "part" each

day. On the one hand is the Monad; on the other, the five sheaths, each threefold, which are the "possessions" of the Monad, the vestures through which the Monad becomes manifest in the descending scale of worlds.

The symbol of the father making testamentary gifts to his son is twofold; the inner meaning of the "son" is at once the new being which is manifested in Devachan, and the new birth, the following incarnation, of that individual. The "second death" is the "dying" out of Devachan into a new incarnation. He who has become one with the Higher Self "escapes the second death."

Finally, in the sixth section, the forces of differentiation and manifestation are considered as threefold: Name, Form, Work, the Triad in which the One, Atma, is veiled. This is the pre-cosmic triad of *The Secret Doctrine*, cosmic Ideation, cosmic Substance, cosmic Force.

So we have, in these archaic records, the same substance, the same teaching, that we have in *The Secret Doctrine*, the eternal truth of the Mysteries. *The Secret Doctrine* illumines and interprets the teaching of the Upanishads; the Upanishads demonstrate the antiquity of the teaching recorded in *The Secret Doctrine*.

Parables of the Cosmos

IV

Atma, Supreme Self, verily, was here in the beginning, having the form of Purusha. He, looking this way and that, saw naught but himself. "This am I," he declared in the beginning. Thence the name "I" came into being. Therefore, even now, he who is addressed, first saying, "It is I," then declares his other name, whatever it be. Because he had before (*purva*) consumed (*ush*) all sin and darkness from all this, for that reason he is named Purusha. He who knows this thus, consumes him who would be before him.

He feared. Therefore, he who is alone fears. He, considering, said, "Since there is none besides myself, why do I fear?" Thereupon, verily, his fear departed, for why should he fear? Because of a second, verily, fear comes into being.

He, verily, found no joy. Therefore, he who is alone finds no joy. He desired a second. He was then great as female and male joined together. He caused this Self to fall apart, as two. Thence a male and a female came into being. Therefore, Yajnavalkya of old declared that this self is, as it were, a half-portion. Therefore, this Radiant Ether is pervaded by the feminine power. He was joined with this. Thence the Sons of Manu came into being.

This, considering, said, "How is it that he is joined with me, having produced me from himself? Come, then, let me be hidden!" She became a cow, he became a bull. With her he was joined. Thence cattle came into being. The one became a mare, the other a sire; the one became a he-ass, the other a she-ass. With her he was joined. Thence the undivided hoof came into being. The one became a she-goat, the other a he-goat; the one became a ewe, the other a ram. With her he was joined. Thence goats and

sheep came into being. Thus, verily, whatever there is, in pairs, even down to the ants, all this he emanated.

He knew, "I, verily, am this manifested being, for I emanated all that exists." Thence manifested being came into being. He who thus knows comes into being in this manifestation of Him.

Then in this way he rotated this fire-stick: from his mouth, as the cleft, and from his two hands, He emanated fire. Therefore, these are smooth on the inside, as the cleft is smooth on the inside. Therefore, when they say here, "Offer sacrifice to that one! Offer sacrifice to that one!"—to one Bright Power or another, this is the several emanations of him, for he, verily, is all the Bright Powers.

And so whatever here is moist, that he emanated from seed; this is Soma, the moon-fluid. All that is here, verily, is Food and Eater of food. The moon-fluid is Food, the Fire-lord is the Eater of food.

This was the super-emanation of Brahma, the emanating Power, that he emanated Bright Powers better than himself; that, being mortal, he emanated Immortals. Therefore, it was a super-emanation. He who thus knows, comes into being in this super-emanation of him.

At that time, this was not differentiated. According to name and form, verily, it became differentiated, as it is said, "He has that name, he has that form." Even now, this world is differentiated according to name and form, as it is said, "He has that name, he has that form."

So he entered this, even to the finger-tips, as a razor would be hidden in a razor-case, as consuming fire in the fire-sticks, so that they see him not. For, manifested, he is incomplete. Breathing, verily, he is named Life-breath. Speaking, he is named Voice. Seeing, he is named Vision. Hearing, he is named Hearing. Thinking, he is named Mind. These, verily, are the names of his works. He who worships one or other of these, he knows not; for he is incomplete in one or other of these. Let him worship, meditating on Atma, for in Atma, in the Supreme Self, all these are one. This is the clue, guiding through all this being, namely, Atma, for through Atma he knows all this, just as one might trace by a footprint, thus. He who knows this thus, finds fame and praise.

Therefore, the Self is dearer than a son, dearer than wealth, dearer than aught else, for the Self is nearer. To one who speaks of what is other than the Self as dear, he should say, "The possessor will lose what he holds dear!" And so it will be. Let him worship the Self as dear. He who worships the Self as dear, his treasure cannot pass away.

Then they say, "Since by knowing Brahma, they will become the All, what then did Brahma know, whereby He became the All?"

The Eternal was here in the beginning. That knew Itself, "I am the Eternal!" Therefore, It was the All. Therefore, whichever of the Devas, the Bright Powers, became awakened to That, became the All. So also of Seers. So also of men. So, beholding this, the Seer Vamadeva began, "I was Manu and the Sun!"

This is so even to-day: he who thus knows, "I am the Eternal!" becomes the All; not even the Devas can hinder his realization, for he becomes their very Self. So he who worships any deity other than Atma, thinking, "I am other than He; He is other than I," such a one knows not; he is, as it were, a sacrificial beast of the deities. As many beasts profit a man, so each one of these men profits the deities. When even one beast is taken away, it is unpleasant, how much more if many be taken. Therefore, it is not pleasing to the deities that the sons of men should know That.

Brahma, the Eternal, was here, verily, in the beginning, alone. Being alone, That was not made manifest. That super-emanated a better form, the Warrior. Those of the Bright Powers who are Warriors: Indra, the Ruler; Varuna, the azure Sphere; Soma, the Lunar Lord; Parjanya, Lord of the lightning; Yama, the Controller; Mrityu, Death (of the body); Ishana, the gold-coloured Solar Lord. Therefore, naught is higher than the Warrior. Therefore, the Brahman sits below the Warrior at the ceremony of consecration. For the Warrior he disposes this glory, for this is the source of the Warrior, namely, Brahma, the Eternal. Therefore, even though the King attain supremacy, he rests in the end on the Eternal as his source. He who injures him, attacks his own source. He becomes more evil, injuring what is better than himself.

He was not yet made fully manifest. He emanated the People, the Vaishya, all these Bright Powers who are enumerated according to hosts, namely: Vasus, lords of substance; Rudras, lords of energies; Adityas, lords of light; Vishvedevas, lords of hosts; Maruts, lords of the breaths.

He was not yet made fully manifest. He emanated the Shudra colour, those who serve, as Pushan, the Nourisher. So this Earth nourishes all, whatsoever is here.

He was not yet made fully manifest. He super-emanated a better form, the Law of Righteousness. So this is the Weapon of the Warrior, namely, the Law of Righteousness. Therefore, naught is higher than the Law of Righteousness. Therefore, the weak overcomes the stronger by the Law of Righteousness, as by a King. For that Law is Truth. Therefore, when a man speaks Truth, they say, "He speaks Righteousness!" So, if he speak Righteousness, they say, "He speaks Truth!" For both are one.

Therefore, there is this: Brahma, the Eternal; Kshatra, the Warrior; Vish, the People; Shudra, the Servant. That came into being among the Devas as Agni; among men as the Knower of Brahma; as a Kshattriya, a Warrior, by means of the divine Warrior; as a Vaishya, by means of the divine Vaishya; as a Shudra, by means of the divine Shudra. Therefore, they seek a dwelling among the Bright Powers in Agni, the Firelord, and among men in the Knower of Brahma; for by means of these two forms Brahma, the Eternal, became manifest.

Therefore, he who goes forth from this world of Atma, without knowing it as his own home, he, not knowing this, profits not; it is as Vedas unrecited, as work undone. He who, not knowing this, performs even a great and holy

work, that work of his fades away in the end. So he should worship Atma, the Supreme Self, as his own home. He who worships Atma as his own home, his work fades not away. From that Supreme Self, verily, whatsoever he desires, that he emanates.

So this Atma, this Supreme Self, is the dwelling-place of all beings. If he make sacrifices and offerings, thereby he becomes the dwelling-place of the Devas. If he recite the Vedas, thereby he becomes the dwelling-place of the Seers. If he make libation to the Fathers and desire progeny, thereby he becomes the dwelling-place of the Fathers. If he house men and give them food, thereby he becomes the dwelling-place of men. If he find grass and water for beasts, thereby he becomes the dwelling-place for beasts. If in his dwellings animals and birds, down to the ants, find a living, thereby he becomes their dwelling-place. Just as one would wish security, so, for him who knows thus, all beings wish security. Thus is this known, when rightly meditated on.

Atma, Supreme Self, verily, was here in the beginning, alone. He desired, "May there be a consort for me! Then might I have progeny; would that I had possessions, then might I accomplish the work." So far is desire. Not even if he wished, would he find more than that. Therefore, even now, he who is lonely desires, "May there be a consort for me! Then might I have progeny; would that I had possessions, then might I accomplish the work." So far as he does not gain one or other of these, so far he thinks that he is incomplete. Now this is his completeness: Manas, Mind, verily, is himself; formative Voice is the consort; Life-breath is the progeny; Vision is his human wealth, for by means of vision, he finds That; Hearing is his divine wealth, for by means of hearing, he hears That; Atma, verily, is his work, for by means of Atma, he does work. So this sacrifice is fivefold; the beast is fivefold; man is fivefold; fivefold is all, whatsoever there is. He obtains the All, who thus knows.

V

"When by means of wisdom, by means of fervour, the Father generated the seven foods, one was common to all, two he shared with the Devas, three he made for himself, one he bestowed upon beasts. On this food is all founded, whatever breathes, or breathes not. From what cause, then, are they not consumed, though being eaten always? Who knows this imperishableness, he eats food with his mouth; he goes to the Bright Powers, he lives on power." So far the verses.

"When by means of wisdom, by means of fervour, the Father generated the seven foods," for it was by means of wisdom, by means of fervour, that the Father generated them.

"One was common to all." That which is common to all is the food which is eaten here. He who worships that food is not turned from evil, for it is mixed.

"Two he shared with the Devas." They are the sacrifice and the offering.

Therefore, they make the sacrifice and the offering to the Devas. They also say that these two are the new moon and full moon sacrifices. Therefore, let him not sacrifice simply to gain his wishes.

"One he bestowed upon beasts." This is milk. For in the beginning verily, both men and beasts live on milk. Therefore, they touch the lips of the new-born babe with melted butter, or put it to the breast. So also they call the new-born calf "one that eats not grass."

"On this food all is founded, whatever breathes or breathes not." For on milk is all this founded, whatever breathes or breathes not. This that they say, "Making an offering of milk for a year, he overcomes the second death": let him know that it is not so, for if he make this offering even for a day, on that very day he overcomes the second death, if he thus knows, for he offers all his food to the Devas.

"From what cause, then, are they not consumed, though being eaten always?" Because Purusha, the Logos, is imperishable, and he generates this food again and again.

"Who knows this imperishableness"—because Purusha is imperishable, and by meditation he generates this food, by his works. Should he not do this, it would be consumed.

"He eats food with his mouth." The meaning is, that with his mouth he eats food.

"He goes to the Bright Powers, he lives on power." This is praise.

"Three he made for himself." Mind, Voice, Life-breath: these he made for himself.

So one says, "I was absent-minded, I did not see; I was absent-minded, I did not hear." For through Mind he sees, through Mind he hears. Desire, imagination, questioning, faith, lack of faith, firmness, shame, thought, fear, all this, verily, is Mind. So, when one is touched on the back, it is by means of Mind that he discerns it.

Whatever sound there is, that, verily, is Voice; and it is finite and infinite.

Forward-breath, downward-breath, distributive-breath, upward-breath, uniting-breath, these are all Breath. So this Atma takes the form of Voice, the form of Mind, the form of Life-breath.

These are the three worlds: this world is Voice; the mid-world is Mind; that world is Life-breath.

These are also the three Vedas: Voice is Rig Veda; Mind is Yajur Veda; Life-breath is Sama Veda.

These are also Devas, Fathers, Men. Voice is the Devas; Mind is the Fathers; Life-breath is Men.

These are also Father, Mother, Child. Mind is the Father; Voice is the Mother; Life-breath is the Child.

These are also the known, the knowable, the unknown. Whatever is known is a form of Voice, for Voice is known. Voice, becoming this, guards him.

Whatever is knowable is a form of Mind, for Mind is knowable. Mind, becoming this, guards him.

Whatever is unknown is a form of Life-breath, for Life-breath is unknown. Life-breath, becoming this, guards him.

Of this Voice, the Earth is the body; its light-form is the bodily Fire. Therefore, as far as Voice extends, so far extends this Earth, so far extends this Fire.

And so of this Mind, the Sky is the body; its light-form is that Sun. Therefore, as far as Mind extends, so far extends the Sky, so far extends the Sun.

These two joined in union. Therefrom Life-breath was born. This is Indra, the Ruler. So Indra is without a rival. A second, verily, is a rival. He who thus knows is without a rival.

And so of this Life-breath the Waters are the body; its light-form is that Moon. Therefore, as far as Life-breath extends, so far extend the Waters, so far extends that Moon.

These are all equal, all infinite. So he who worships these as finite, wins a finite realm. And so he who worships these as infinite, wins an infinite realm.

So the circling year is a Lord of beings. He is made up of sixteen parts. His nights, verily, are fifteen parts. His sixteenth part stands firm. He is increased and diminished only by the nights. On the night of the new moon, entering with that sixteenth part that possesses Life-breath, in the morning he is born. Therefore, let him not cut off the Life-breath of any being that possesses Life-breath, not even of a lizard, on that night, as an act of reverence for that Divinity.

The spiritual man who thus knows, is this circling year, this Lord of beings possessing sixteen parts. His possessions are the fifteen parts; Atma, the Self of him, is the sixteenth part. Through his possessions he is increased and diminished.

Therefore, this Atma is the nave of the wheel; his possessions are the rim of the wheel. Therefore, if he suffer the loss of all his possessions, if he yet live, because of the Self, they say, "He has come off with the loss of the rim!"

And so, verily, there are three realms: the realm of Men, the realm of the Fathers, the realm of the Devas.

This realm of Men is to be won by means of a son, by no other work; by work is the realm of the Fathers to be won; by wisdom is the realm of the Devas to be won. For the realm of the Devas is the most excellent of the realms; therefore, they praise wisdom.

And so this is the testamentary benediction, when one understands that he is about to depart: He says to his son, "Thou art spiritual life, thou art sacrifice, thou art the world!" The son repeats, "I am spiritual life, I am sacrifice, I am the world!" For whatever wisdom has been handed down, the one essence of it all is "spiritual life." And whatever forms of sacrifice there are, the one essence of them all is "sacrifice." And whatever worlds there are, the one essence of them all is "the world." So great, verily, is the All.

"Being thus the All, he liberates me from this world." Therefore, when a son has received the teaching handed down, they call him a lord of the world. For this reason, they impart to him the teaching handed down.

When one who thus knows goes forth from this world, then with these Life-breaths he enters the son. And so, if he has done anything crookedly, the son sets him free from it all; therefore, he is called a son, a deliverer. By means of a son, he stands firm in this world. Then these divine Life-breaths, immortal, enter into him.

From the Earth and from the Fire the divine Voice enters him. This is divine Voice,—that through which whatever he says comes into being.

From the Sky and from the Sun the divine Mind enters into him. This is divine Mind,—that through which he possesses bliss and sorrows not.

From the Waters and from the Moon the divine Life-breath enters him. This is divine Life-breath,—that which, whether moving or moving not, is not perturbed or impaired.

He who knows thus, becomes the Self of all beings. As is that divinity, so is he. As all beings guard that divinity, so all beings guard him. Whatever these beings suffer, with them that suffering remains; only the blessed goes to him. Sin and darkness go not to the Devas.

Here follows a consideration of the powers of action. The Lord of beings emanated the active powers. When they were emanated, they vied against one another. Voice said, "I shall utter speech!" Vision said, "I shall see!" Hearing said, "I shall hear!" The other powers also, according to their several works. Death, becoming weariness, put constraint upon them, and laid hold upon them. Laying hold upon them, Death barred them. Therefore, Voice grows weary, Vision grows weary, Hearing grows weary. But Death could not lay hold upon the central Life-breath.

Him the powers sought to know. They said, "This is the best of us, since, whether moving or moving not, he is not perturbed nor impaired. Come, then, let us all become a form of him!" Of him, verily, they all became a form. Therefore, they are named Life-breaths after him. Therefore, they name the family after him, if in a family there is one who thus knows. Whoever vies with one who thus knows, withers away, and, withering away, in the end he dies. So far concerning the powers of the Self.

And so concerning the divinities. The Fire-lord said, "I shall blaze!" the Sun said, "I shall send fervent heat!" The moon said, "I shall give light!" The other divinities also, according to their several divinities. So, as the central Life-breath is among the Life-breaths, so is the Great Breath among the divinities, for the other divinities wane, but not the Great Breath. For the Great Breath is the divinity that knows no setting.

So there is this verse:

> From whom the Sun rises,
> And in whom he goes to his setting—

for from the Great Breath he rises, in the Great Breath he goes to his setting—

> Him the divinities made Law;
> He is to-day and to-morrow also.

For what they undertook of old, that they do also to-day. Therefore, let him undertake the one obligation. Let him guide the forward and the downward Life-breath, saying, "May dark Death not lay hold on me!" What he would do, let him seek to fulfil it. Thereby he conquers union with the Great Breath and dwells therein.

VI

A Triad, verily, is this: Name, Form, Work.

Of these, of names, Voice is the uprising praise, for from Voice arise all names. This is their Sama chant, for through all chants it is the same. This is their spiritual power, for it supports all names.

And so, of forms, Vision is the uprising praise, for from Vision arise all forms. This is their Sama chant, for through all forms it is the same. This is their spiritual power, for it supports all forms.

And so, of works, Atma is the uprising praise, for from Atma arise all works. This is their Sama chant, for through all works it is the same. This is their spiritual power, for it supports all works.

Though this be a Triad, Atma is One; though Atma be one, this is a Triad. That is the Immortal, veiled by the manifest; for the Life is immortal, while Name and Form are the manifest. By these two, the One Life is veiled.

C. J.

(To be continued.)

To believe is dangerous, to be unbelieving is equally so; the truth, therefore, should be diligently sought after, lest that a foolish opinion should lead you to pronounce an unsound judgment.—PHÆDRUS.

KARMA AND REINCARNATION

A BEGINNER'S VIEW

Of wounds and sore defeat
I made my battle-stay;
Winged sandals for my feet
I wove of my delay;
Of weariness and fear
I made my shouting spear;
Of loss and doubt and dread
And swift, oncoming doom,
I made a helmet for my head
And a floating plume.
From the shutting mist of death,
From the failure of the breath,
I made a battle-horn to blow
Across the vales of overthrow.
O, hearken, friend, the battle-horn!
The triumph clear, the silver scorn!
O, hearken, where the echoes bring,
Down the grey, disastrous morn,
Laughter and rallying.

WILLIAM VAUGHN MOODY.

KARMA ! What does it mean ? If we reply, tentatively, that Karma is the law of cause and effect—that we reap only what we have ourselves sown—then some one will inquire: how does that explain such a musical genius as Mozart, or such total lack of genius as is manifest in my neighbour's half-witted boy ? When did *they* sow what now they are reaping ? The involuntary definition that comes, however, as we turn the word over in our minds, is, probably, *punishment.* Yes, undoubtedly, in bringing the result of past deeds, Karma is the cause of all our trouble. Well, then, must it not be the cause of our happiness, too ? Strange that we did not think of that first—and with gratitude. Is it that "conscience doth make cowards of us all"? We do not have any silly thoughts of that kind about mathematical laws. If we spend more than our bank account warrants, we do not (if we are at all sane) say that mathematical laws are *punishing* us when the bank sends us a statement of actual facts. The idea of punishment does not enter into such a transaction; it is just an example of the simple laws of addition and subtraction. Why then should we be so foolish as to think that Karma *punishes?* It is a law of life, from which we may learn many a lesson, just as from the bank statement, we may learn to keep our expenditures within the amount we have put on deposit.

A consideration of what the law of Karma means may be more fruitful, if we study it side by side with that other law—Reincarnation. Of the two it

has often been said that each illumines and completes the other; or, as H. P. B. once put it, "Reincarnation and Karma, in other words, Hope and Responsibility." Studying Karma and Reincarnation together, we apprehend dimly that past, present, and future are one; a long cable winds from our invisible yesterday toward our invisible tomorrow. Like the coral insect, we have builded life upon life, each new one upon the foundation of the old. "Why, then," comes the question, "do we not remember some of our long line of ancestors? If what you say be true, why does it seem so unnatural, why is it so unattractive a belief?"

Why is the past not remembered? The answer is simple. Your present personality cannot remember because *it* was never there. *It* knows nothing of what took place in the past, and consequently cannot recall what it never knew. Your present personality is nothing more than the suit of clothes which your Soul—the reincarnating Ego—has put on to wear for the present day. Your Soul does remember the past because It was present through it all, and *It* could whisper many things, if the personality would only listen.

Difficult as it is to apprehend, even in a slight degree, the truth about Karma and Reincarnation, we can, if we will watch for them, find practical examples of those laws day by day. Sometimes, in our servants, we can see the faults which escape attention when they manifest in our own acts. Thus I might not have regarded as stolen time the half hour I took for reading when I ought to have been putting my attic in order,—until I find the cook asleep in the kitchen with her pots and pans unwashed. If at that moment of discovery I am mentally alert, I may recognize that, as a thief, I fall in the same class with the cook who is stealing time just as I did.

Are we helped at all to understand Karma by the old adage that opposites attract and extremes meet? For instance, one of my friends, an idealistic dreamer, is married to a hard-headed, cock-sure, "practical" man, and their five children are as unrelated seemingly as strangers would be. Are those people well matched or ill-matched? What opportunities that home offers for learning forbearance, patience, understanding,—for learning how to look beneath the surface of difference to discover the depth of common purpose! Are forbearance and sympathy of frequent occurrence in the people we know? Are they desirable possessions? Is it not Karma that gives the opportunity to acquire them? How then can we associate with the law that gives such opportunities, the idea of punishment?

Who does not know the appearance of trees that grow in exposed places where the prevailing wind is always from one direction? Patent as that deformity is, it is just such a one-sided growth that our personalities would choose—they sometimes insist upon it, and, to their detriment, gain their point; but Karma, in bringing to attention the consequences of past action, makes it possible to amend what was wrong and thus to restore the balance. Indeed, when we endeavour even slightly to act in accordance with it, we discover that Karma, instead of being a grim agent of retribution, is a benign Harmonizer.

Do we think that Emerson's value as a spiritual teacher would be lessened or heightened, if he had forced himself to remember so mundane a thing as the names of his friends ? On the other hand, of what profit to Burbank were all his fruit and flower creations, seeing that they brought him no clue to that garden of the spirit, "dark Gethsemane"? Would Francis Thompson have gained or lost as poet, by a positive acceptance of the "shackles" which Karma placed upon him ? Born of Roman Catholic parents, his ambition—and theirs for him—was to become a priest and a recluse, but he refused to learn such elementary things as punctuality; he would arrive six hours late for an interview; and he would never observe the time for meals. Probably he excused himself, said such matters were too mundane for a man of his gifts; yet, for all the beauty of "The Hound of Heaven," and of his other verse, Thompson is only a minor poet. Might he not have become a great poet ? Would a development that was less unsymmetrical have aided or hindered him as a writer ? Save for the doctrine of Reincarnation, we should have to look on his failure as irremediable, but belief in that kindly law justifies the opinion that, in another grade of life's large school, he will again have the opportunity to learn the lessons he may have missed. Yea, truly, no matter how our mental bones may creak and ache, and despite our moans, we must long for the winds to blow from all quarters of heaven. There may be violent distortions and growing pains, but such pain is salutary and we shall grow wiser and kindlier and less angular.

Where there is complete ignorance that this beneficent law governs the universe, life is likely to be without perspective, proportion, or steady purpose; and one may live in a state of perpetual resentment against "fate" and "doom." Many paths, however, offer egress from such ignorance—indeed the world is full of hints and clues, if one will only heed. It is true that the law of Karma is one of the theosophic doctrines, but many who may never have heard of Theosophy have nevertheless caught glimpses of the working of this divine principle, and have given very beautiful expression to what they understood, as Alfred Noyes does in the following verses which are really an expression of Karma in terms of the spiritual law of harmony:

"There's no grief, no pain,
But music,—follow it simply as a clue,
A microscopic pattern of the whole,—
Can show you, somewhere in its golden scheme
The use of all such discords: and at last,
Their exquisite solution. Then darkness breaks
Into diviner light, love's agony climbs
Through death to life, and evil builds up heaven.
Have you not heard, in some great symphony,
Those golden mathematics, making clear
The victory of the soul ? Have you not heard
The very heavens opening ?"

D. E. H.

THE CHRISTIAN LIFE

THE true life of the Christian is an *inward* life; his first waking act is: AN ACT OF PRAISE.

In the instant of waking, with Joy he saluteth his Master; he thanketh the Master for all His Love and care, both universal and particular. Then prayeth he for their continuance, as towards the world and towards himself, asking not as one worthy thereof but as one unworthy (yet greatly daring through the ardour of his faith). He shall know that our unworthiness taketh the closest hold upon the Compassion of the Master, even as our purification hath its deepest root in His Joy.[1] So the disciple establisheth himself in Joy. And his Joy, like a fountain, mounteth upward, refreshing the Master's heart. Such is THE ACT OF PRAISE.

Then he performeth: THE ACT OF RECOLLECTION.

He recalleth his especial Vow (the Vow or Rule he may be under at that present), whether a Pledge administered by his Self to himself; or a Rule laid upon him by his Master. Very present to his thought will be his Vow of Poverty,[2] for this Vow never quitteth him nor dareth he drown it in forgetfulness lest he drown with it; it encloseth, as with a living wall, his meekness, his quietude, his rest in the Master and the Law; it is the threshold over which he passeth into the Life Eternal. Hereby doth he also renew within himself his Pledge of Silence; he establisheth himself in Stillness, his inner voice saying unto him:—"Hath it ever remembered thee that from Stillness is spread all this universe in its infinite variety and power?" And beholding what the Soul hath worked in Stillness, he becometh still. Such is THE ACT OF RECOLLECTION. In it, his soul leadeth him on to:

THE ACT OF RESIGNATION: In this he resigneth his will unto the Will of the Master, and he reciteth the Prayer of his Lord. Such is THE ACT OF RESIGNATION.

Thus recollected at the threshold of his waking day, he prayeth his own prayer.[3] And of this prayer shall no man teach him aught, nor shall he render account thereof to any. He bareth his soul to the All-Seeing-Eye; in stillness he worshippeth. And in the true measure of his prayer as before God, he findeth the measure of the Master's answer.

Now hath he collected himself together again in the world men call "wak-

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[1] "Then a voice that came not from moon or star,
From the sun, or the wind roving afar,
Said, 'Man I am with thee—hear my voice.'
And man said, 'I rejoice.'"—G. MACDONALD.

[2] "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."—MATTHEW, V. 3.

[3] In this prayer, his twofold life—the inner and the outer—is unified: he prays for what is dear to him in both; in both he lays his life upon the altar.—I . . .

ing"; shaking off the sloth of sleep, or the tremors of the worlds through which he made his way back to the bodily tenement, and standeth facing the work of his "day" in the lower world. (He shall not cease from praying for that he ariseth from his knees, but everywhere and continually, let him pray. Remembering that he warreth against a foe whose vigilance is without end, he shall gird himself with prayer, and in his harness sleep. There be many natures of prayer, and all ascend; of these he learneth from his inner voice.)[4]

If his duty robbeth him of time for the accomplishment of these ACTS, let him not repine thereat. (The voice of his repining falleth to earth, bearing him with it.) He shall cheerfully know that spiritual acts are not rooted in division, nor are they measured in time. It needeth no long *time.* A glance toward Him will fulfil all, if so be that duty (and not sloth) hindereth.

Thus established in the "waking" world, each of his actions shall be unto him a symbol, wherein the Master teacheth him. Being wise, he acquainteth himself with the great Christian Powers, seeking sustenance for his soul from the spirit of each power:

Among men, they are the marks of the disciple:
In the heavens, they are the powers of the Masters:
In the Eternal, they are the Archangels of God.

First, the base; upon which, if he standeth four square, naught shall him overthrow.[5] Its corner-stones be these four:

1. Patience.
2. Obedience. (Her angel name is "Faith.")
3. Forbearance. (The Master maketh it "Charity.")
4. Humility.

Such is the base. Above the base shineth its threefold light.[6] In this, Patience, as she ariseth, becometh Recollection.

Obedience-Faith waxeth great, and, of her, Resignation is born.

Forbearance and Humility be upon one line and have one root; they are merged into Detachment.

Such is the threefold light which the Saints bear upon their foreheads.

In the Divine world shineth the Universal Light.[7] This is the Triune Light, The One. The Recollection of the Saints, aspiring upwards, recedeth

[4] As work, meditation, thought, etc., are all "prayer" if performed in the right spirit—the spirit of self-sacrifice.—I . . .

[5] $\begin{vmatrix} 3 & 4 \\ 1 & 2 \end{vmatrix}$

[6] But viewed from above it is $\bigtriangledown$; the *lower reflection* of the Divine, Triune Light.—I . . .

[7] This is the triangle of the Word, unseen of men. The eye of the Soul witnesseth it.—I . . .

into its heavenly Root: That Root is *Silence.* The Detachment of the Saints mounteth, shining as the Sun, and is blended with its Divine prototype, —*Peace.*[8] And the fiery ardour of their Resignation glanceth into *Joy.*

Silence; Peace; Joy. Father; Mother; Son. This is the Divine, Triune LIGHT. Above this, Love, the One, uncreate, concealed, All-in-all, from which all cometh forth; the Invisible Ancient.

Such is the world of the Christian; such his heavenly LIGHT. And in his small shadow world here below, striveth he manfully to bear witness, and to become THAT LIGHT.

This LIGHT lighteth every man that cometh into the world, and in His LIGHT shall we see Light.

Then, as it may be, the Christian ariseth, or beginneth his earthly day. As that day moveth onward, moveth he through it, following in the footsteps of his Master. Having attuned his mind, and fed full his heart, he proceedeth to the purification of his body and its sustenance by food. This food is two-fold. And since his every action now appeareth unto him in its true light as a *symbol* of his *inner* life, he earnestly seeketh the true signification of his outward, necessary actions, fixing his mind upon this same, that the bow of his meditation slacken not, nor shall its cord be loosed.

He purifieth the mouth; and he intendeth also thereby that it be purged of all false words of anger, injustice, bitterness, fear and their brood; of all hasty and needless speech. And since the mouth is but an instrument of the unruly, creaturely heart, he purifieth in his intention the source as well as the channel of unwise speech. It may well hap that he be one especially vowed unto Silence (interior and verbal); so then he repeateth his Vow. All this, not as for himself alone, but as for all men:

He purifieth the feet; and he prayeth that the feet of the Soul (its lower, natural base upon which it resteth in the midst of Nature) may likewise be cleansed, being also steadied; made to refrain from rushing rashly—bold and unbidden—into holy places; swift to run the errands of the Law. This beseecheth he, not as for himself, but as for all men, his will and his intent being whole:

He purifieth the eyes; and may these be cleansed of earthly impurities, dried to the tears of self, opened inwards toward the sight of the Soul:

The ears; and may these be closed to earthly voices, deaf to psychic allurements, open only to the still, small sound—the Master's voice:

He bendeth the neck to the yoke of Humility; he hath cleansed it of the stiff defilements of pride:

He openeth the hands to bestowal, he closeth them to meddling and strife; he relaxeth the grasp of self: very empty and clean are his hands when he turneth them to the Master to fill them:

[8] "My peace I give unto you—Not as the world giveth, give I unto you," saith the Christ, the Master. —I . . .

He stretcheth forth the arms; downward in resignation, upward to receive; he purgeth them of all cruel strength; in his thought and will he purgeth them: *He biddeth the limbs* be messengers and servants; the *shoulders* broadened to the burdens of the world. And thus from point to point of his earthly framework and the life proper to its members and organs, he purifieth and renounceth their wilful, baser uses, even as he laveth them,—and not for himself alone, but for all men. As one who knoweth that his every action hath its heavenward counterpart, he striveth to call each by its *true* name, *inwardly.*

Then he drieth the assisting waters[9] from his frame. And even as he drieth away the waters with friction and heat, so, if he will, may he dry the waters of the lower world from his conscious mind by the fervid friction of his faith.

In all this consisteth the fourth Act: The Act of Purification.

Having emptied himself, he shall now fill himself: having aspired, he must inhale. As one who baptiseth himself afresh, let him renew the resignation of his will. Then shall the Master who heareth him, baptise him inwardly with Poverty, clothe him with Resignation, feed him with Joy. Joy is the very bread of heaven. The heavenly hosts are sustained in Joy,—the Joy arising from the Sacrifice.

Thus perceiving, he bestoweth his garments decently about his body, questioning himself what manner of garments he now putteth upon his creaturely mind and heart. Is he shod in Constancy? Covered in Fortitude? Robed in Purity? Mantled in Humility? As he putteth his outward raiment upon his body, one by one he nameth the vestures of the Soul truly to himself, praying that all mankind, and he himself, may be garmented therewith. And whatsoever garments he weareth, whatsoever methods of purification he engageth in, he seeth each as a symbol of the life spiritual, hidden within the husk of the life personal, engaging his thought in seeking a right understanding thereof.[10]

Then proceedeth he to break his fast, first praying that the great Life Principle may inform all he partaketh of, whether with the body or with the heart. And here he recalleth *the Supper of his Master.*

As to his food, each must direct himself (unless the Master direct him,) seeing to it that he feed not the body to the detriment of the Soul; that he nourish the Soul better than the body which houseth it temporarily (being but a wayfarer's lodging). Body shall fast that Soul may feast; sayeth he in his heart. Thus eateth he somewhat less than his creaturely appetite prompteth, leaving also untouched somewhat that liketh him most, and all

[9] Did not a great Christian Saint praise God "for our little sister Water, who is very precious unto us, and bright and clean"?—I . . .

[10] It is evident that all this is but a dim outline, which the disciple fills in *for himself* and varies at need, carrying it out in respect of all his changeful round of action. By thus *training himself* to see the inner meaning of his actions, and the teaching conveyed through their recurrence and necessity, he avoids the dangers of a mechanical repetition of the thought of some other—a frost that has nipped many a budding faith.—I . . .

this warily, lest it be marked of men. Let him consume all his actions in the fire of self-constraint and sacrifice, dispensing more and more with all that which feedeth the personal life, and conforming his life more and more towards that of his Master. His understanding thereof will quicken as that Divine Life increaseth within him.

While he thus nourisheth the body, he shall feed his mind with holy thoughts, whether by some spiritual reading, or by his contemplation. But if he be prevented from this by the circumstances of his life (as the Law, and not his fancy bestoweth the same) he shall make of his disciplined intention a cheerful offering unto the Lord and the Law.

As with the beginning, so with the course of his day. He is not a slave, but a son, whose Father guideth him to an appointed end, that he may rise to the stature of his Father. Hence must he learn rightly to meet, to adjust, to dispose of his hours and his actions, according to that state of life and duty in which he findeth himself, ever attentive to the inward voice, hearkening ever for the footfall of his Master along his path. Let him remember that the Christ, his Master, accepted birth among creatures and all the conditions of His human life and state, perfectly performing every earthly duty as to the Father in heaven. So the Christian disciple following after his beloved Master, layeth upon the altar the fruits of every moment—bitter or sweet, starveling or fruitful,—for in this husbandry the Eternal alone consumeth the harvest and disposeth thereof.

Of each hour he payeth an especial tithe unto the Master, in meditation and prayer, that the word of the Master may find its due fulfilment, and that God, as well as Caesar, shall have a right portion thereof.

As to his meditation, he will follow the Rule of his Order, or of his Lodge, if such there be; if there be none such, he hearkeneth to the inward rule of the admonishing voice. It may even be (yea; well it may be) that he is one greatly blessed in having a Rule from his Master. Son differeth from son in the training given of their Father; but every son learneth that which the Father hath appointed unto him.[11] Each disposeth of his meditations according to his teaching, taking heed that nor prayer nor praise be so loud and so instant as to drown the Master's voice. Make thou a still place for that silent Voice! And bethink thee that the Master loveth Simplicity.

The ten Christian attributes should find a place in the daily meditations. And—unless it be contrary to his rule—the faithful child performeth six other Acts in his daily round.

An Act of Communion. In this he heartily thanketh his helpers of every degree (and especially the "unseen witnesses," for is not their labour the greater?), beseeching the Master that his thanks may be converted into some

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[11] These modes differ in degree only, and not in their essential nature. Their *essence* is the same. So disciple differs from disciple, as a leaf from leaves—in degree and place, but the essence, the Soul which each strives to reach, is the same.—I . . .

"Therefore I say, Peace be with you. . . . There are some even among those who are ignorant of the Eastern wisdom to whom this can be said, and to whom it can daily be said with more completeness" (*Light on the Path*).

especial spiritual blessing for each. One by one he nameth them in his heart (if he knoweth them in such fashion); if their names be unknown to him, he placeth himself before their inward presences, inwardly, saluting them in gratitude and love. He then expresseth, as his heart may best teach him, his love for his Companions, seen and unseen, and for the Master. To this ACT he attacheth the Chain of his service; in that Chain one link leadeth on to another, but *their unity* formeth the Chain. Here then he remembereth the great Chain of Saints and Martyrs engirdling the world, and all devout Souls turning with devotion unto Christ, the Master, and to all the Master Souls of His Divine Line. Beholding thus the Church Universal and Catholic, he uniteth age to age, land to land, Soul to Soul, in the ardour of his faith. As fire melteth the ores and fuseth them into a single precious metal, so in the fires of his aspiration is he made one with the mighty Chain of Souls.[12] And this is the Communion of Saints. And since none must be excluded from the love of him who thus communeth with the Master ("dwelling in Christ and Christ in us,") his communion leadeth him on to:

AN ACT OF UNITY. In this he expresseth (as he may inwardly be taught to do) his sense of union with all that liveth, excluding nothing and no one. He inwardly saluteth the Four Quarters of the world (beginning with the North, where abideth the Pole-star of our love, the sacrificial Altar of our faith). Towards each Quarter he turneth him inwardly and sweetly (yet as an Immortal clothed with power through his Love); upon each Quarter he resteth in silence, as one who withdraweth into the universal Heart bidding all his activities come to a rest therein. And so, abounding in Love and Praise, he performeth this ACT, the heart whereof is Charity.[13]

Here follow on three ACTS, which are the crown of his day, to be named at low breath only, of which naught may be said, save that Wisdom rewardeth her children.

AN ACT OF ADORATION. (Of the Supreme Spirit.)

AN ACT OF INTERCESSION.

AN ACT OF DEDICATION.

Think on these three, and be silent. Into thy consciousness the spiritual dews are softly falling.

Now is the disciple come to the last ACT of his waking day:

AN ACT OF RENUNCIATION. As he removeth his garments one by one,[14]

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[12] "For as the benefit is great if with a true, penitent heart and lively faith we receive that holy Sacrament,—so is the danger great if we receive the same unworthily" (*Book of Common Prayer*).

[13] "Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify thy glorious Name. . . ." (*Book of Common Prayer*).

In Revelations, ch. 7, we find mention made of the Angels of the Four Quarters, who held the four winds of the earth; and of the four all-seeing Guardians (translated "beasts") who guard the throne. To the Eastern, the Archangels are the same as the Wardens of the Four Quarters, and the four great "beasts" (!!) are great Spirits—Master Souls of high degree. In the *Secret Doctrine* we find especial mention made of the Archangel of the North.—I . . .

[14] "In the ancient initiations, as the disciple went from room to room, his garments one by one were taken from him, until at the threshold of the innermost room the last was taken from him, and naked he entered the Presence." (From a letter. I . . .)

so also he examineth and putteth from him all the actions of the day—whether of deed or thought—renouncing the fruits of them all. So unloadeth he his earthly pack, and placeth the contents before the Master, praying that the Master may receive and dispose of them. If they be wholly unfit for the Master's use, he abaseth himself, in that he putteth the Master to the labour of purifying them. If any partake (in God's mercy) of the higher nature, let him remember that all such put together—yea, even the higher harvests of his whole human life in their entirety—cannot cancel the debt he lieth under towards the Master, and the Master's spiritual expenditure for him, and so let him take his Humility into an even closer embrace.

Having then consigned himself, his foes and friends (each in each), his actions and thoughts, his failure and his success, his uprising and his down-falling, and all that he is and hath to the Master, with true Humility and Love, he may with thankfulness, unfeigned and steadfast, leave all the contents of his burden to the wisdom of the Master, not snatching back any portion thereof—whether for savour of sweetness, or for bewailings, or for some especial vanity of remorse or self-increase—and having thus trustfully confided himself to the Master, he letteth the weary body fall gently into sleep, praising God the while.

The Acts of the disciple may be performed (save as to rising and retiring) at those hours of the day to which his Order assigneth them; or as he is inwardly taught; or as he findeth most practicable. When it is expedient, four of the Acts have been fittingly assigned to the four chief divisions of the day—Sunrise: Noontide: Sunset: Midnight: in whatsoever land the diligent disciple may be.

When he is under some especial dispensation, as of sorrow, pain, dread, sleeplessness, or the like, or when joyfulness at events overtaketh him, or sin prevaileth,[15] he regardeth all these alike as the opportunities sent him by his Master, whether as impediments to check an untoward course; or as barriers whose opposition strengtheneth the spiritual fibre; or as purifications; or as rewards. In all he discerneth the purposes of the higher Discipline and Love to bring him to that end for which he thirsteth,[16] and well he knoweth that all which befalleth or doth not befall him (outside of his wilful self-hood) is a part of the Master's plan. The Master planneth to bring all unto a most high and holy end.

When he faileth in obedience to the inward rule (or the rule of his Order):

[15] "When sin prevaileth." Not that his sin is *sent* to him, but that, *he* having sown the seed of sin, now has an opportunity given him to discern the same through its sprouting upon the surface of his nature, and to uproot it, thus purifying the ground of his nature. He who sendeth his sun to shine upon the just and the unjust alike, sendeth also that spiritual energy which quickeneth *all* the seeds which we have sown; the Master, as the executor of Divine Law, directing that energy. Such seeds lie hidden within the ground of our human nature, where we—we alone—have sown them. We could perhaps never find them there, rotted and intermingled with nature as they be. But He who directeth the sunlight suffereth their quickening, that the diligent labourer may discover and uproot the weed and conserve the grain.—I . . .

[16] "My soul longeth for thee in a dry and thirsty land where no water is."—Psalm 63.1.
"Like as the hart desireth the waterbrooks. . . ."

or when sloth or forgetfulness overcome him, he shall devise a discipline for himself; some such as shall mortify the personal self, wherein the devil playeth. In respect of self-discipline, as in respect of his continual meditation, he must (where not taught within an Order) work out all for himself. The continual practice of the Presence of the Master helpeth all.[17] No lesser teacher hath he. So let him till his own ground diligently, growing his own crop as befitteth a man. Such spiritual grain as ensueth cannot be grown for him by any other; and yet the humblest of the brethren may show unto the novice where he may with advantage water and dig. More and more shall he incline to Silence. More and more shall he practice Resignation and Detachment; as to this, he will be greatly helped the more he restraineth the exercise of personal fancy or desire. Otherwise he will never enter into the mastery of the creaturely self.[18] There hath he a foe stronger far than his humanity, to the which he can give no smallest quarter, and in this contest could he never hope to come to victory without the aid of the Master reinforcing his Soul.[19] Wherefore throughout all his days let him fasten the grip of his Soul upon the recollection of the Presence of his Master, ever present to his Faith. For the Master is present wherever His Love abideth, and wherever His spirit listeth, and no *man* fathometh the mystery thereof. To the Faith of the disciple is it indeed no mystery (seeing that he seeketh not to fathom it—as a thing humanly measurable—approaching with reverent heart, bending lowly to a perception of it), but a very present truth. In the uptaking, he bringeth himself trustingly into this Presence by a continual reference to the Master in all his actions, asking himself at each turn of his day: What would the Master do?[20] When he heareth, let him obey. On his Soul be it if, hearing, he obeyeth not.[21] Love helpeth all. So cometh he little by little (but in degrees ascending) to descry the providence of the Master in all that may befall him; the will of the Master manifesteth to his heart; the Presence of the Master goeth with him everywhere. He never removeth the eye of his heart from the vision of the Master's face [22]; in this lieth his safety, and in this alone. He is bound unto the Master as the unborn child is attached to that which feedeth its life; if that cord be loosed, his spiritual nourishment faileth; if the cord be severed, his inner life cometh to an end.

Such is the life of the Christian disciple in its first gropings and beginnings; if these be sustained with constancy, so shall it broaden through the fields

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[17] "That one Face. . . .
Become my universe that feels and knows."—R. BROWNING.

[18] The "elemental self" of the Eastern scriptures.—I . . .

[19] "That impersonal light which is in him, representative of the will of God."—M. ARNOLD.

[20] *Jesus of Nazareth: what would He do?*—I . . .

[21] It has been written: "He prayeth best who loveth best. . . .": And to this must be added; "He loveth best who best obeys."—I . . .

[22] "O Soul, it shall be
A Face like my face that receives thee; a man like to me,
Thou shalt love and be loved by, for ever! a hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"—R. BROWNING.

of Eternity.[23] This life demandeth no convent walls, no leisured hours, no freedom from toil or pain—though it may so be lived, as everywhere. It seeketh not to be known of men, it *needeth* not to be marked by *outer* garb or set apart by *outer* sign. How should ye mark a posture of the mind, or garb an *inner* life?

In the homeliest task,—as of a woman sweeping;[24] or among the buyers and sellers of any mart, or place; by the cradles of babes or amid the loud jar of human strife and error, the true disciple seeketh and findeth the Presence, serving with the pure sacrifices of his devotion, meditating in the glowing core of his heart. Yearning ever for the guidance of his Master, *Who yearneth unspeakably towards him*, he imitateth[25] the Master in so far as he is able; thereby he entereth into the Rule of the Christian Life.

He who would find the Master must first find his inner self.

He shall "live the life" before one least deed of his availeth.

Wear thine humanity humbly; yet do the Great Work, not as being a man, but as the Soul, the Light. So shall thy Light shine forth.

Go now, little child; thou hast heard what was said. The Master bring thee to a good and speedy end.

Oh! men and women of the Christian world to-day; when will ye remember that the Soul (and not its earth-worn tenement), *the Soul* is the disciple, ye who have forgotten that ye *are* Souls?

And yet, what is that within the body that suffereth and longeth, that lifteth its head at the Master's name, at the teachings that speak of freedom and joy? Who, then, is this prophet imprisoned in the flesh, whose low voice cannot be silenced, whose starry hope tortures you with its inextinguishable beauty? What is it thrills within you at these words?

Who; *Who* is it speaketh to your hearts in the silent hours; shall that inward Speaker speak ever in vain? Was there One who once died to bring you unto Life Eternal? Did One ever promise to be with you alway, even unto the end of the world?

WHERE IS HE NOW? What if it be He, speaking within your hearts (so sorrowful and so lonely), asking only that ye will to receive Him in the fulness of His Love? What if it be His Voice filling the silent hours, whispering that a life led unto Him will bring peace to your Souls, if you will but take upon you this sweetest yoke?

Is there not *a living Christ?* He that heareth, let him come!

JASPER NIEMAND.

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[23] His motto the ancient one; "*Coelum patria, Christus via*" ("Heaven the country, Christ the way"). But He who is "the way," is also "the Truth and the Life."—I . . .

[24] Looking, perhaps, for the "talent" that was lost?—I . . .

[25] "But whosoever would fully and feelingly understand the words of Christ, must endeavour to conform his life wholly to the life of Christ."—THOMAS À KEMPIS.

STUDIES IN PARACELSUS

IV

PARACELSUS embodied his teachings regarding the practice of Physic and the use of medicines in two books, *Opus Paramirum* and *Volumen Paramirum*. He had returned from his travels and settled to work as a physician in Basle, where he held an appointment which carried with it a teaching post in the University of Basle. There his effort was to gather around him pupils who would carry on the principles and practices which he taught. Owing to the revolutionary method of his teaching, and the jealous envy of his successful practice by his rivals, he was compelled to leave the University, and to betake himself to the written word for the communication of his ideas. It was after he left Basle that the books named above were written, together with the *De Fundamento Sapientiæ* and the *Philosophia Sagax*.

In the second of these Studies, it was said that Paracelsus affirmed the powers of beneficent magic, but wished to limit its practice to those who had followed the life prescribed for the true physician, who had attained the sight which pierces beyond the veil of external things revealed by the Light of Nature, to the spiritual vision of the realities seen by the eye of the Seer, the Nectromancer, as Paracelsus calls him, in the Light of Heaven. With this in mind, we may now consider the qualifications and discipline for the life of a physician which Paracelsus required in his pupils, remembering that the physician of still older times was an initiated priest of the Temples of Egypt and Greece. Paracelsus taught that the true aim of the physician should be to heal as Christ healed, and he was ardent in the search for all the secrets that had been stored by God in the arcana of Nature.

Among the general qualifications of the physician, Paracelsus includes: simplicity of dress; endurance; hard work both by day and by night; patience; the avoidance of boastfulness and self-advertisement; and the acquisition of experience in the light of philosophy, which he divided into philosophy in the Light of Nature, and philosophy in the Light of Heaven. A true physician must possess the philosophy learned in both Lights, but the Light of Heaven is the sole guide to reality, making the physician a true healer, a master in physic, possessing the mastery, the *magisterium*, which is the essential virtue of all things concealed in any external form.

Paracelsus describes the qualifications of the true physician under seven heads. The true physician must not claim to effect a cure in all cases; he must not be self-assertive. He must study daily and gain experience, thus maintaining humility. He must act with assured knowledge; he must not desist or give up, but must show fidelity to the work he undertakes. With-

out arrogance he must show himself temperate, sober and chaste. He must think of his art rather than his fee, considering the sick rather than himself. He must take every precaution against being attacked by illness, showing prudence and foresight, in harmony with the modern principles of sanitation and precaution against infection. The seventh principle is a restriction which throws a singular light on the practice of physic in medieval times: the physician must not keep a house of ill-fame; he must not be an executioner; he must not be an apostate, and, on the other hand, he must not have any part in priestcraft. He must be free from pretence and hypocrisy.

Turning to his actual relation with his patients, the physician must know how many kinds of tissues there are in the body, with the function of each. He must know all the bones, their differences, their coverings and articulations. He must know the blood-vessels, nerves and cartilages, and how they are held together. He must know the details, conditions and purpose of each member of the body. He must understand the *emunctoria*, the avenues of excretion, how they are to be cleared of injurious substances, and what is in every cavity of the body, with a complete knowledge of the intestines. With all his powers he must seek to understand life and death, and the functions and maladies of each part of the body.

The physician must also have a knowledge of all plants and their uses in medicine. He must know which medicines cleanse, which heal quickly, which slowly, as the nature of wounds makes advisable. In the term, wounds, he includes all such lesions of the skin as may be due to the corrosive action of "salt," which here appears to mean the principle of acridity, as when breakings out on the skin are caused by uric acid. The physician must be prepared for all contingencies, and must know how to meet them. He must know what to permit to the sick man, and what to forbid. He must know which medicine is most effective in any contingency, and must not experiment with others which he does not understand. He must know how to strengthen or weaken each medicine as may be required. He must despise no art, but must learn from all, in order to understand more. Paracelsus concludes by saying that there are two types of physician: those who hunt shekels, and those who attend to the needs of the sick.

Thus Paracelsus instilled in his pupils the need of self-sacrifice, teaching that the true physician must understand nature, and not only the earthly and mortal nature, but also that which is divine and immortal, for both the eyes of the body and the eyes of the spirit are needed for the full revelation of the works of God. To the ordinary scientific student, the activity of the mystical consciousness may seem inimical to exact research, but Paracelsus was impelled to research as much by his spiritual as by his intellectual powers, and sharply distinguished between the animal reason and intellect acting alone, and the same powers guided by the soul illumined by the Light of Heaven proceeding through the image of God, which was the pattern after which man was formed. The cultivation of this spiritual insight is the keynote of the *Philosophia Sagax*. Paracelsus was in search of causes, and

regarded symptoms and effects only as illustrations of these causes. He used the mystical imagination, to the prophetic insight of which all epoch-making discoveries are due; the same imaginative insight which has guided Sir Ernest Rutherford and Dr. Frederick Soddy in their researches into the properties of Radium.

To illustrate the philosophy of Paracelsus, we may consider his treatment of the three basic substances, or principles, which he calls Sulphur, Mercury, and Salt. Sulphur stands for the element Fire, Mercury for the element Water, and Salt for the element Earth. Air is omitted because Paracelsus considered it a product of Fire and Water. The three substances, therefore represent inflammability, fluidity and solidity. All bodies, according to Paracelsus, are varied combinations of these three basic elements. In his consideration of Air and its "body," Paracelsus gives a very close description of what we now call Nitrogen, and indeed Mme. Blavatsky states that he was the discoverer of Nitrogen, just as he was undoubtedly the discoverer of Zinc and also made use of Bismuth and Mercury in many ways previously unknown to medicine. In metallurgy, Zinc is used in the production of alloys, such as brass, and to obtain the non-rusting surface of galvanized iron; it is used in medicine as a nerve tonic and astringent, while its application in Zinc ointment and in the cosmetic Calamine are matters of common knowledge. Used medicinally, Bismuth is an astringent for mucous membranes, especially in stomach inflammations. Of late years it has been employed as a rival of arsenic organic compounds. Of the importance of Mercury in medicine there can be no question, despite the fact that, because of its high value, it has been largely misused by the ignorant. Both in compounds and in its metallic state, Mercury is the active opponent of the lower forms of organic life and thus acts as a purifier and antiseptic.

Going back to the three basic principles which he calls Sulphur, Mercury, and Salt, Paracelsus teaches that they are the precedent of all activity, the final constituents of all bodies. They are the Spirit, Soul and Body of all Matter, which is One. But the building power of Nature, the Archaeus, has produced from Matter a myriad forms, each, as Paracelsus says, with its own *alcol* and *ares*. By *alcol*, he means the pure substance of any body, while *ares* is the differentiating power manifesting through that substance, and giving it its properties. Paracelsus observed and chronicled facts, not as an amateur of fragmentary knowledge, but because they led to an understanding of the mighty underlying laws, whose working they signified, and whose presence in and through all things he realized,—laws wielded by Omnipotence working in an order potent in the microcosm as in the macrocosm.

These laws are manifested in the Magnalia, the "great works," of Nature, and lead to the revelation of the Magnalia of God. From that Divine Source, in obedience to the divine purposes, come all wisdom, all sciences and the arts of their application; and the physician must closely study all those which lead him to a discovery of the benefits which God intends for

mankind; he must also understand his own powers, as the instrument through which, as his knowledge increases, the purposes of God are applied to mankind. Thus, Paracelsus says that all eruptions of the skin are caused by "salt"; just as salt causes the rust on iron, so does it act on the tissues of the body. This is an example of the *Magnalia artium*, the applied secrets of Nature, with which God endows the true physician, who is "ordained" to his calling, and whose fidelity to the duties of his work fits him to receive, through natural illumination, the Light of Nature. "Nature," he says, "has included us (physicians) in her work, because man is the microcosm, and it is we who teach that what heals a man may also wound him, and what has wounded him may also heal him." Here he uses the illustration of the stinging nettle, *Urtica;* the application of the nettle to the skin starts a burning rash and pain, similar to the skin-affection known as "Urticaria." In certain conditions, believed to be due to gout, a tincture made from nettles is almost a specific remedy, relieving not only the symptoms but also the causes of the trouble. Thus, similars are good in healing: such a salt to such a sore. Here, Paracelsus anticipates the basic principle of Homeopathy.

In his lectures on *The Three Principles*, Paracelsus uses a wealth of illustration, especially for the application of salt. "The salts that man uses are of many kinds, which are held dissolved in water, which have seethed in the earth, and are drawn out of it by water. . . . All these salts are alike, in that they all tear to pieces. . . . Note well that they do not exist for themselves, but are mixed as a third body in everything, to complete it. . . . The whole earth is linked together through these bodies, and is also linked with man. Throughout all men there pass the fountain veins, the salt veins which penetrate to every part of the human body, and in all regions of the earth. Earth and heaven are in the body, and are separated there. And as by the action of water on the earth stones are formed, so are gravel and stone formed in the body. . . . The physician must know all about those sores which come of themselves; they are due to the salts which flow throughout the anatomy, nature and being of the body. In a normal state no harm occurs, because these things are in the earth and in the body. They are not visible in that state, but when they are prepared from the earth, we discover them through our art."

This serves to show the depth and reach of his teaching, proceeding from universals to particulars; his recognition of the universality of life, and the similarity, if not the identity, of life in minerals, plants and animals; his perception that the macrocosm and the microcosm are interdependent in all essentials; his ethical sense of the healing virtue of a good and well-ordered life, and his detestation of ignorance, irreligion, hypocrisy, boasting, greed and vice.

In the first two books of the *Paramirum*, Paracelsus traces the origin of diseases to the corruption of the principles which he calls Sulphur, Mercury and Salt. The third book gives details of diseases caused by what he calls

Tartarus, that is, the acid tartar arising from impure food and drink. The fourth book is especially concerned with diseases of women. The fifth book speaks of those diseases which are supranormal, and spring from the misuse of the imagination. Among these, Paracelsus cites cases of "maternal impressions" before the birth of children, which result in birth-marks, and also the case of those who dwell with special purpose and intentness on any object, or vividly picture to themselves persons on whom they wish to exert their influence. In connection with this, it may be useful to recall what is said in the *Secret Doctrine* of the pictorial power of Kriyashakti.

A part of the *Volumen Paramirum* is devoted to an explanation of what Paracelsus calls the *Ens Astrale*, the "astral being." He contests the idea, generally accepted at that time, that the stars rule men from birth to death, and shows that these influences may be understood and controlled. Closely connected with the *Ens Astrale* is what he calls the *Meteoron* "the air held in the firmament," or "the air which maintains the firmament." The *Meteoron* may be tainted by exhalations from men and from "stars," as we have been told that the lower Astral Light is tainted by human emanations. Through his doctrine of "similars" and "hostility," Paracelsus makes a close approach to the modern doctrine of "immunity." This immunity essentially consists in the exercise of certain capacities of *defence* on the part of the body-cells, in response to the exercise of certain capacities of *offence* on the part of the bacilli, cocci or protozoa, which are held to cause disease. Types of immunity are either "acquired," that is, are dependent on previous exercise of the capacity of recovery by the immune individual, or "natural," which is an innate character arising through the selection of more resistant individuals during racial experience of disease. He adds that all changes in the *Meteoron* effect changes in the body.

Paracelsus asserts that poison is the beginning of every disease, and that all diseases, whether arising within the body or occasioned by wounds, are disclosed through poison. "Observe," he says, "that those *Entia* which enter the body, and there encounter the *Liquor Vitæ*, produce maladies in the body; others produce sores and wounds, and are those which encounter the *Virtus Expulsativa*." All theory, he says, is contained in these two.

The second part of the *Volumen Paramirum* deals with the especial dangers arising from food and drink, and here Paracelsus uses his well-known simile of the "alchemist" placed by God in each of His creatures, to separate the evil from the good in the aliment which they take in. The alchemist works in the stomach, where he cooks. He goes on to say that "there is an *Essentia* and a *Venenum*, an essence and a poison, in everything needed by man; the essence supports him, the poison is the origin of many diseases. For sometimes the alchemist does his work imperfectly, and does not thoroughly divide the bad from the good. All maladies arise from the element of poison, through defective digestion, and this proves that the alchemist is not doing his work thoroughly. Therefore decay ensues, and that is the mother of

all such maladies, for it poisons the body . . . there is either local decay or decay of the organs of expulsion." There is also an alchemist in every organ. Elsewhere Paracelsus identifies the alchemist with the Archæus.

Paracelsus divides the forces which act on man into five classes of *Entia*, "beings," or "essences": *Ens Astrale*, or "sidereal influences"; *Ens Veneni*, or the influence of poisons; *Ens Naturale*, or the influences which exist within the nature of the individual, the microcosm; *Ens Spirituale*, or influences which act not directly upon the body, but through the "spirit"; *Ens Deale*, or the will of God acting directly to produce sickness whether as warning or as punishment.

Treating of the *Ens Naturale*, Paracelsus says that "as in the external universe the sun, moon and planets have their predestined and determined courses, so the microcosm has its sun, moon and planets with their predestined courses"; this sentence contains a hint of the seven principles and also of the law of Karma. He adds this curious statement: "For example, a child is born at a certain hour, and is to live according to its *Ens Naturale* for ten hours, as had been predestined at its creation. Then the course of its bodily planets will be completed just as if it had lived a hundred years. And the hundred-year man has no different course than the one-year child, but a slower one. Thus we are to understand that the creation and predestination are in the *Ens Naturale*. Observe, however, that the other *Entia* often interrupt the predestination."

In the *Ens Spirituale*, Paracelsus distinguishes between Spirit (Geist) and Soul (Seele). He adds: "Note that there is not comprehended in the *Ens Spirituale* any devil nor his effects nor his assistance, for the devil is no spirit: an angel also is not a spirit. That is a spirit which is born from our thoughts, without matter, in the living body; that which is born after our death, is the soul."

In the *Ens Deale*, Paracelsus recognizes the influence of the Will of God on the health of man. He emphasizes the thought that God has created the system of Nature, and that He prefers to work through Nature, rather than by direct interference. Therefore, the true physician is he who understands the phenomena of Nature, and is, through that knowledge, the agent through whom God acts. As God may send illness, so He sends the physician at the proper time, when the period of punishment or warning is completed, for naturally only then may the cure be effected. "When God performs a miracle, He performs it humanly and through mankind; if He effects wonderful cures, He does this through men, and therefore through the physician. . . . There are two kinds of physicians, those who heal through faith, and those who heal through their skill in medicine. Not all have sufficiently strong faith, but, when the end of the punishment has arrived, the physician may cure through the art of medicine. The physician is the servant of God, and God is the master of Nature."

Paracelsus further holds that every disease must have its remedy, a theme to which he devotes his treatise *De Religione Perpetua*, a curious title for such

a subject. Through the whole of the medical teaching of Paracelsus runs the dictum that every disease has its remedy, which must be administered at the right time; that diseases are the result of carelessness or the infraction of natural laws; that they are purgatorial, and that the physician should be one who works "in the consciousness of purgatorial chastisement." He declares that God sends the physician, who is powerless without Him, and he appeals to physicians to be Christians and "like unto Christ."

The final chapters of the *Opus Paramirum* deal with the wonderful hidden powers through which the development of all living creatures is achieved, according to the type of each. Paracelsus works out in detail his teaching of the "germinal growth" of all life-atoms. He teaches that all manifested things follow the same process, the unseen atoms, the gradual accretion of stones and minerals from "earth" by means of "water," the growth of disease in the bodies of animals and human beings, and the growth of plants; and he adds hints for the modification of these processes when they have gone astray. "Know, then," he writes, "that every creature is twofold, one part from the seed, the other from nourishment. He has death within himself, and must maintain himself against it." Paracelsus declares that the body which man receives at birth is given him "in justice," while the body in which he is maintained through life is given him "in mercy." This distinction is developed in the *Philosophia Sagax:* "Man receives his first nourishment from his mother through mother-love; then he receives nourishment through the mercy of God, to Whom rises his daily petition: 'Give us this day our daily bread,' which also means 'Give us this day our daily body.' It is for this that Christ taught us to pray, just as if He had said: 'The body received from your mother is not sufficient; it might have died yesterday, to-day, or long ago. Bread is now and henceforth your body; you no longer live by the body of justice, but by the body of mercy; therefore pray your heavenly Father for your daily bread, that is, for your daily body, which is the body of mercy; we sustain ourselves daily, not in justice, but in mercy and prayer.'"

In the eighth chapter, he expands this conception of our food and its daily renewal, and counsels eating no more than we need day by day. When we eat too much—even bread—disease may result; this would not have happened, had we been obedient and regarded Christ's petition. But for such maladies the physician is provided, for God is good and forgives our trespasses: "therefore the office of physician is high, and not so easy as some imagine." As Christ commissioned the apostles on their healing mission, so He also commissions the physicians. Those who have not earned their commission may say that such and such a disease is incurable. But they only show their folly, for God has permitted no disease whose cure He has not provided. "Have they forgotten that God imparts to us daily (through the working of the Archaeus) our day's body, and shall He not impart to us the means to heal our diseases, each at its appointed hour? . . .

There is that which causes sickness, and there is that also which causes health. But there is little searching out of such things, little trouble taken to gain knowledge. The profession is ruined by mere symptom-seeking; this suffices to produce the fee, and they desire only that. Since so little suffices, why should they exert themselves? The penny is what they seek."

In the second book of the *Opus Paramirum*, Paracelsus treats of the application of the three principles, which he calls Sulphur, Mercury, and Salt, to the body of man, in relation to disease, its varieties, features, conditions, complexion, development and cure. The various transmutations of the three principles must be considered, since it is necessary "to make visible the microcosmic world, because it contains much that ministers to man's health, his water of life, his *Arcanum*, his balsam, his golden drink, and the like. . . . All these things are in the microcosm; as they are present in the outer world so are they in the inner world." He uses these terms of "ideal alchemy" to signify all healing powers which reside in the body of man, as they reside in the body of Nature. "Man is his own physician, for, as he helps Nature, she gives him what he needs, providing his herbal garden according to the needs of his anatomy. . . . Our nature heals itself, and levels and fills itself. . . . For the *Mumia*, the vehicle of life, is the man himself, the *Mumia* is the balsam which heals the wound; mastic, glaze, gums will not produce a morsel of flesh; but the province of the physician is to protect the working of Nature, so as to assist it." He thus points to Nature's healing power, the *Vis Medicatrix Naturæ*, and concludes: "I dressed the wound; God healed the patient," a phrase almost identical with that of Ambroise Paré, the sixteenth century physician, who is called the "Father of French surgery."

The third book of the *Opus Paramirum* treats of death, its powers and limitations, while the fourth book returns to the "three principles" and the diseases originated by their corruption. Finally, in the last book, Paracelsus passes beyond the visible body, formed of the elements, to the invisible body which is in every man, and which was "breathed into men by God." He says that it is in the invisible body that men can sin and cause the visible body to sin; we shall have to "give an account of our misdeeds." The body which is invisible has sinned; it must "rise again with us; for we shall not give an account of our sicknesses nor of our health and the like, but of the things that proceed from the heart, for these concern man, and these also are a body. . . ."

Something has already been said of the teaching of Paracelsus that matter is shaped by the soul within it, for every soul has its form. Divine life is in all things, in the stars as on the earth. "There is neither time nor space in mind; it is the world of the Spirit, in which presides a Supreme Over-Soul, and where dwell souls possessed of the power to think. These souls tend to the higher or to the lower, and alter accordingly; those that tend to the higher are purified and spiritualized. It is essential to know, in order that

one may attain." Paracelsus insists that man must be disciplined; he must be, before he can know. "He whose mind is illumined" not only by the Light of Nature, but by the Light of Heaven, "sees the Highest, the Light which lightens the world; to him it is given to become one with the Supreme."

A. KEIGHTLEY.

Tzu-kung said: "Does a gentleman also hate?"

"He does," said Confucius. "He hates the sounding of evil deeds; he hates men of low estate who slander their betters; he hates courage without courtesy; he hates daring linked with blindness."

"And Tzu," he added, "dost thou hate too?"

"I hate those who mistake spying for wisdom. I hate those who take want of deference for courage. I hate evil speaking, cloaked as honesty."—THE SAYINGS OF CONFUCIUS.

THE MONADOLOGY OF LEIBNIZ

II

THE *Monadology* may be roughly divided into two parts. The first fifty-five sections deal in an abstract and general way with what Leibniz conceived to be the principles of being, so as to demonstrate by *a priori* reasoning that there must be Monads, or in other terms, that there must be in all existence a tendency to create *individuality*. He tries to prove this by deductions from the Power, Wisdom and Goodness which are by definition attributes of the Creative Power: we have existence as individuals, because God is inwardly impelled to extend and to multiply the perfection of His nature and, therefore, to create Monads or individuals. If we discount a certain theological *parti pris* in his argument, its basic meaning seems clear enough. Similarly, Plotinus thought of the One Self as somehow emanating the Host of Souls, because Its Love overflowed, because It was —so to speak—forced to create an infinite number of objects of that Love.

The last thirty-five sections of the *Monadology* would seem to comprise the most original part of the little book. Here, Leibniz deals directly with the Monad *per se*, and with its relation to the Universe of which it is an integral image. He is considering the same problem which is found in the earlier pages, but more concretely, more imaginatively. He is not seeking primarily to justify God's ways towards the Monad, but is speaking as a Monad with a Monad's experience. From the vantage-point of a later century and in the light of Theosophy—so far as the student can recognize that light—one may assume the right to criticize some apparent limitations and divagations of Leibniz's thought. But Leibniz knew neither modern science nor the *Secret Doctrine*, and was really learning his facts at first hand under extraordinary difficulties.

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(56) *As a result of the connection and adjustment (accommodement) between all created things, . . . every Monad has relationships which express all the others and is consequently a perpetual living mirror of the Universe.*

Madame Blavatsky, in reference to this section, quotes a Sanskrit Shloka, in which it is said that "the creative source of the Divine Mind, hidden in a veil of thick darkness, formed mirrors of the atoms of the world, and cast reflection from its own face on every atom" (*Secret Doctrine*, I, 684).

(57) *And as the same city viewed from different sides seems different and as if multiplied, so there are as many different universes as there are Monads; that is, because the Monads are infinite in number, there is an infinity of universes which*

are, however, only different aspects of One Universe as this appears from the different point of view of each Monad.

(58) *In this way the greatest possible variety of things is obtained, as well as the greatest possible order:—in short, there is the greatest possible perfection.*

(59) *This hypothesis alone shows forth the greatness of God. . . .*

(60) *One may recognize, therefore, the a priori reasons why things could not have been different. God who rules the whole has taken each part—and in particular, each Monad—into consideration. But the nature of the Monad is representative of the whole and therefore cannot be reduced to the status of being representative only of a part of things; although it is true that each Monad reveals the detailed nature of the whole Universe only confusedly and manifests clearly only a small fragment of things. The parts which it manifests are either those which are the nearest to it or those which are the largest in relation to it; otherwise, each Monad would be a divinity. It is not by the object but by the modification of the cognition of the object, that the Monads are limited. They all go confusedly towards the Infinite, towards the All, but they are limited and distinguished from one another by their degrees of clear perception.*

(61) *And in this respect compound and simple substances are alike, for the whole of space is a plenum, so that all matter is connected; and in this plenum every motion has some effect upon distant bodies in proportion to the distance. Thus, every body is affected not only by the bodies which are in direct contact with it, so that it responds in some way to everything that occurs in those bodies; but also through their mediation it responds to other bodies which are in direct contact with those which it touches; it follows that its communications with other bodies have no limits. Therefore, every body has an awareness of everything that happens in the Universe; so that he who sees all things can read in each Monad that which is happening everywhere and even what has happened or will happen; perceiving in the present what is distant, both in time and in space. All things are in sympathy, as Hippocrates said. But a soul can read in itself only what is represented there clearly; it could not unfold at once all its potentialities, for these extend to infinity.*

Madame Blavatsky comments as follows: "The Adept *may* read the future in an Elemental Monad, but he has to draw together for this object a great number of them, as each Monad represents only a portion of the Kingdom it belongs to." (*Secret Doctrine*, I, 692.)

(62) *Thus, although each created Monad represents the whole universe, it represents most distinctly the body which belongs to it and of which it is the Entelechy or perfective principle: and as this body expresses the whole universe because of the interconnection of all matter in the plenum, the Soul also represents the whole universe when it represents this body which is peculiarly its own.*

Leibniz once more emphasizes the distinction between the higher and the lower nature of the Monad. But it is surely not the higher or divine nature

that "goes confusedly towards the infinite." This principle cannot go anywhere, for it is everywhere already. It is the lower or "personal" nature or substance aspect of the Monad that falls into confusion, through its association and self-identification with the body which it forms as a vehicle of action and perception. The body is, according to a happy phrase of Leibniz, the *point of view* of the Monad. As such it should be in constant process of ascension or elevation. When the body becomes a *fixed* point of view, its death comes as a deliverance to the lower nature of the Monad, which is then enabled to create for itself a new vehicle.

By the elevation or purification of its successive *points of view*, the lower nature of the Monad is capable of an ever more perfect contemplation and reflection of the Universe which is already integrated potentially in the higher nature, as the whole essence of a plant is contained within its seed. Leibniz fails, it seems, to realize the full purport of his idea. His Monads are capable of transmuting their lower natures from an animal to a human consciousness. But he sees man as the end of creation rather than as its real beginning. His "Human Monad" is not yet conscious of its higher principle; it is only an elemental self of a higher order. In brief, he dwells too exclusively on the substance or limiting aspect of things. Because he limits man, he limits God also, for he does not admit that God can raise the monadic self to conscious identity with His Divine Self. This appears to be the fundamental weakness of Leibniz's system: he does not clearly conceive that God and the higher principle of the Monad are one throughout all the Eternities, that the Universe exists to induce in the Monad the personal consciousness of that oneness, and that the human stage represents only one phase of the evolution of a monadic self which is progressing towards the point where it will first glimpse self-consciously the One Reality, its inseparable union with the Divine.

The "differentiating substance" of the Monad, its lower nature, is thus a means of evolution, not an end. As the *conserving* power in manifestation, it is doubtless eternal; but in so far as it becomes the consciousness of a particular body, as any special point of view, it is mortal and finite. The Pythagoreans, with more sense of metaphysical consistency than Leibniz, refused the title of Monad to its "differentiating substance" so long as it was not perfectly attuned to the divine consciousness which should direct it. In its mortal aspect, they called this substance the *Dyad*, the condition of duality, the sense of separateness, the field of division and strife and wrong desire, of ignorance and confusion and death.

Sections 61 and 62 might stand as a statement of modern physical theory according to which there is "an interconnection of all matter (or electricity) in the plenum." It is also interesting to compare with modern speculations on the Fourth Dimension, Leibniz's theory that a moment of time is analogous to a point or position in space.

Lachelier has a luminous comment on Section 61: "There is, according to Leibniz, a perfect accord between the system of substances, wherein each

Monad reproduces according to its nature the perceptions of all the others, and the system of phenomena, wherein each point in movement responds to . . . the movements of all the others: nor could it be otherwise, since each mathematical point marks the point of view of a Monad upon the Universe and since things happen as if the Monads were as many conscious or sentient points in a material universe" (*La Monadologie*, p. 67).

(63) *The body belonging to the Monad which is the Entelechy or Soul of the body, constitutes with the Entelechy what may be called a living thing, and with the Soul what is called an animal. The body of a living thing or of an animal is always organic; for every Monad being a mirror of the Universe and the Universe being formed according to a perfect order, there must also be an order in that which symbolizes it, that is to say, in the perceptions of the Soul and, therefore, in the body which is thereby enabled to reveal the Universe to the Soul.*

The Monad seems in the present instance to be called Entelechy or Soul, according to the degree of its consciousness. Thus the Mineral Monad is only an Entelechy, a principle of perfection, for its outer consciousness is in a coma. The Animal Monad is a Soul, for its outer consciousness has reached the borderland between waking and sleeping. In man, the Monad is for the first time self-conscious or apperceptive, though not always—one must add—divinely apperceptive. These three conditions, the mineral, the animal and the human, seem to constitute an inverted reflection of the three states of consciousness as classified by Indian psychology,—the waking, the dreaming and the dreamless, or *Jagrat*, *Svapna* and *Sushupti*.

(64) *Thus every organic body of a living thing is a kind of divine machine or natural automaton, infinitely superior to all artificial automata; because a machine, made by human art, is not a machine in each of its parts. For example, a tooth of a brass wheel has parts or fragments which are not artificial products and in no way serve the use of the wheel. But every infinitesimal part of a natural machine is itself a machine. This is the difference between Nature and Art, that is, between the Art of God and the Art of Man.*

(65) *The Author of Nature has been able to manifest this divine and infinitely marvellous art, because each portion of matter is divisible to infinity, as the ancients recognized, . . . each part being subdivided into other parts, each of which has its proper motion; otherwise, each portion of matter could not express the Universe.*

(66) *Therefore, there is a World of Creatures, of Living Things, of Animals, of Entelechies and of Souls, in the smallest part of matter.*

(67) *Each portion of matter may be conceived as a garden full of plants or as a pond full of fish. But every branch of a tree, every organ of an animal, every drop of its fluidic essence is also like a garden or a pond.*

(68) *And although the earth and air between the plants seem to contain no*

vegetation and the water between the fish seems lifeless,—yet there is life there though usually so subtile as to be imperceptible to our senses.

(69) *Thus there is no uncultivated, sterile or dead spot in the Universe, no chaos nor confusion, save in appearance; as is true of the pond, when we see at a distance the confused movements caused by the fish, without seeing the fish themselves.*

(70) *One perceives, therefore, that every living body has a ruling Entelechy which in the animal is the Soul; but that the members of this living body are full of other living beings, plants and animals, each of which has its Entelechy or ruling Soul.*

This is an affirmation of the hierarchical principle. Between God and the lowest Monad, there is a direct and impersonal connection, in the sense that the higher principle of the Monad is a "ray of Absoluteness." However, there is also an indirect but personal connection through the infinite series of intermediate Monads. Each Monad receives force and consciousness through the mediation of a more perfect Monad, at the same time that it transmits this force to other Monads less perfect than itself. Every Monad participates in a collective consciousness which issues radiant from a higher Consciousness synthesizing a group of Monads. Doubtless we observe one manifestation of this law in the process whereby a colony of individual unicellular organisms becomes the multicellular body of an individual organism of a higher kind.

A group of Monads seems to serve as a body or vehicle for their parent Monad, enabling it to act and to perceive upon a plane below that of its proper life. "'The highest sees through the eye of the lowest' in the manifested world; Purusha (spirit) remains blind without the help of Prakriti (matter) in the material spheres; and so does Âtmâ-Buddhi without Manas" (*Secret Doctrine*, II, 130). Thus the psycho-physical powers of man, the so-called elementals, are indispensable to the spiritual self which, without their aid, could never come into contact with the material universe and so could never attain consciousness of itself.

"The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. . . . The Angel of that Star, or the Dhyâni-Buddha connected with it, will be either the guiding, or simply the presiding, Angel, so to say, in every new rebirth of the Monad, *which is part of his own essence*, though his vehicle, man, may remain for ever ignorant of this fact (*Secret Doctrine*, I, 626).

(71) *But we must not share the illusion that every Soul has a mass or portion of matter proper to it or attached to it forever, or that there are certain lower "lives" destined to the perpetual service of the Soul. For all bodies are in constant flux like rivers, and particles are always entering them and passing out.*

(72) *Thus the Soul changes its body little by little and by degrees, so that it is never deprived suddenly of all its organs; and there is often a metamorphosis among animals, but never metempsychosis or the transmigration of Souls; nor*

are there any Souls wholly separated from bodies nor any incorporeal spirits (génies sans corps). God alone is absolutely detached from matter.

(73) *Therefore, there is no such thing as a completed generation or an absolute death which implies the complete separation of the Soul from matter. What we call Generation is a development and a growth; as what we call Death is an envelopment and a diminution.*

These Sections are chiefly notable for unsolved problems. Certainly the commentator is not equipped to answer them; but he may venture to point some of the questions a little more sharply. If bodies be in a state of constant change, passing perpetually from generation to death, what becomes of the Soul when a particular form embodying it has perished? Does Leibniz deny transmigration only in the sense that we can hardly imagine the "soul" of a caterpillar suddenly changing places with the "soul" of an elephant? The question seems pertinent, because if we deny transmigration altogether, no Monad can possibly have more than one incarnation in a single vesture of short duration. And then, what is the sense of the doctrine that the Soul is never wholly divested of matter, or that, as later sections tell us, it progresses "through conception"? Incidentally, it seems that Leibniz with all his acumen never conceived the principle of Cycles.

There is this other statement: "God only is absolutely detached from matter." In so far as we turn in aspiration towards the Higher Self, which is pure Consciousness, are we not, according to our degree, detached from matter? In other words, do we not then recognize all material phenomena, beginning with our bodies, as representations or symbols of Truth, created by the Higher Self for our instruction?

(74) *Philosophers have been greatly mystified as to the origin of Forms, Entelechies or Souls; but the study of plants, insects and animals shows that these are never products of a chaos or putrefaction; but always proceed from seeds in which there is doubtless some kind of preformation. It appears that not only an organic substance is already present before conception, but that there exists a Soul in this substance; in brief, the animal exists [before it is born]. Conception is the means whereby an animal is prepared for a great transformation in order to become an animal of another species. We observe analogous phenomena not classed as generative, when we see how grubs become flies and caterpillars become butterflies.*

(75) *The animals, some of which progress by the medium of conception, so as to become larger (higher?) animals, may be called spermatics; but the greater number remain in their Species and are born, multiply and perish. . . . There is only a small number of Elect which pass on to a greater stage.*

(76) *But this is only a half-truth; it seems that if the animal never begins to be by a natural process, no more does it end its existence in this way. There is neither generation nor total destruction nor death. . . .*

(77) *Thus one may say that not only the Soul (the mirror of an indestructible Universe) is indestructible, but also the very animal itself may be called immor-*

tal, although its machine [vehicle] often perishes partially and although it constantly puts off and takes on the detritus or sloughs (dépouilles) of organic matter.

(78) *These principles provide a means of explaining in a natural way the Union or rather the correspondence of the Soul with the organic body. The Soul and the body both obey their respective laws; and they are adjusted to one another because of the preëstablished harmony pervading all substances, since all substances are representations of the same Universe.*

(79) *Souls act according to the laws of final causes through their desires, ends and means. Bodies act according to the laws of efficient causes or of motion. The realm of efficient causes harmonizes with the realm of final causes.*

Leibniz forecasts the modern theory of the immortality of the germ plasm—*omne vivum ex vivo*—although he based his speculation upon the discarded biological theory of the actual preformation of the embryo. In regard to the idea of the transformation of animals through conception, this seems to be a direct contradiction of Section 72, wherein he denies metempsychosis. Possibly he associated a meaning with this word which is not clearly denoted for us.

It may be a useful digression to recall the definition of *metempsychosis* in the *Glossary:* "The progress of the soul from one stage of existence to another. Symbolized as and vulgarly believed to be rebirths in animal bodies. . . . *Metempsychosis* should apply to animals alone. Thus according to the Kabalistic axiom; 'a stone becomes a plant, a plant an animal, an animal a man, a man a spirit, and a spirit a god.' Reincarnation, in the technical sense, becomes possible only at the human stage of evolution when there is an Ego which can assimilate and retain the experiences of a succession of earth-lives."

"In calling the animal 'soulless' we do not deprive the beast . . . of a Soul but only of a conscious surviving Ego-Soul, *i.e.*, that principle which survives after a man and reincarnates in a like man. The animal has an Astral body, that survives the physical form for a short period; nevertheless, its (animal) Monad does not reincarnate in the same, but in a higher species, and has no 'Devachan' of course. It has the *seeds* of all the human principles in itself, but they are *latent*" (*Secret Doctrine*, II, 206).

(80) *Descartes recognized that Souls cannot impart force to bodies, because there is always the same quantity of force in matter. However, he believed that the Soul can change the direction of bodies. But in his lifetime no one knew the law of nature which affirms the conservation of the same total direction in the movement of matter. If he had known this, he would have accepted the system of preëstablished harmony.*

(81) *This system is the cause of the appearance that the body acts as if there were no Soul (which is impossible), and that the Soul acts as if there were no body; and that both act as if they influenced one another.*

One may clarify and supplement Leibniz's meaning by the following quotation from Madame Blavatsky: "The Manifested Universe . . . is pervaded

by duality which is, as it were, the very essence of its *Existence* as Manifestation. But just as the opposite poles of Subject and Object, Spirit and Matter are but aspects of the One Unity in which they are synthesized, so, in the Manifested Universe, there is 'that' which links Spirit to Matter. . . . This something . . . is called by occultists Fohat. It is the 'Bridge' by which the Ideas existing in the Divine Thought are impressed on Cosmic Substance as the Laws of Nature. Fohat is thus the dynamic energy of Cosmic Ideation, . . . the animating principle electrifying every atom into life" (*Secret Doctrine*, I, 44). The two "substances" of Descartes, mind and matter, are the two poles of Consciousness, the One and Real "Force-Substance" by which the world is made (cf. *Secret Doctrine*, I, 553 seq.).

(82) *As to Spirits (Esprits) or rational Souls, although I find that the same is true of all living things and animals . . . (namely, that the Animal and the Soul are born with the world and do not perish while the world exists) there is, however, this peculiarity. Whereas the lower spermatic animals only have ordinary or sensuous souls, the rational Souls which are the Elect acquire by actual conception a human nature, so that their sensuous souls are raised to the plane of Reason and to the prerogative of Spirits.*

(83) *Among other differences between ordinary Souls and Spirits, . . . there is this: that Souls in general are living mirrors or images of the Universe of creatures; but that Spirits are likewise images of the Divinity itself, of the very Author of Nature; that they are capable of knowing the system of the Universe and of imitating it somewhat by the creation of artificial images, each Spirit being, as it were, a small Divinity in its sphere.*

(84) *Therefore, Spirits may enter into a kind of association with God who is related to them, not only as is an inventor to his machine (which is the relation of God to other creatures) but as a Prince to his subjects, or even as a Father to his children.*

(85) *Therefore, one may conclude that the assemblage of all Spirits ought to constitute the City of God, the most perfect State which is possible, under the most perfect of Monarchs.*

(86) *This City of God, this truly universal monarchy, is a moral world within the natural world and is the most exalted and most divine of the works of God; therein is veritably made manifest the glory of God, since that glory could not have existence, were there no Spirits to know and revere His Greatness and Goodness. Also in relation to this Divine City God shows forth uniquely his Goodness, whereas His Wisdom and Power are everywhere revealed.*

(87) *As we established a perfect harmony between the two natural realms of efficient and final causes, we ought to remark here another harmony between the physical realm of Nature and the moral realm of Grace, . . . between God as the constructor of the machine of the Universe, and God considered as the monarch of the Divine City of Spirits.*

(88) *This harmony implies that Grace is attained through the operation of natural laws, and that this earth for example must be destroyed and restored at*

those moments when such a destruction or restoration is propitious for the right government of Spirits, for the chastisement of some and the recompense of others.

(89) *One may say also that God the Architect is in perfect accord with God the Law-Giver, that sins carry their own punishment by the order of Nature and by virtue of the actual mechanical structure of things; that likewise good actions will attract their recompenses by a mechanical process through their relation to bodies, although these recompenses cannot and ought not always to come at once.*

(90) *Finally, under this perfect government there will be no good action without recompense and no evil without punishment; everything must happen for the well-being of the good, of those who are contented in this great State, who, after having done their duty, trust in Providence and who rightly love and imitate the Author of all Good, rejoicing in the contemplation of His perfections with that true pure Love that finds pleasure in the felicity of the object of Love. Therefore, wise and virtuous persons work for all that seems conformable to the presumptive or antecedent Divine Will and are yet content to await that which happens according to God's secret, consequent and determining Will. These men recognize that if we could understand sufficiently the order of the Universe, we should find that it surpasses the desires of the greatest sages. It cannot be made better than it is, either as a whole, or in any particular relation to us, if only we be truly devoted to the Author of All, who is the Architect and Efficient Cause of our Being, but who is also our Master, the Final Cause which ought to be the goal of our will and can alone bring us happiness.*

These excellent words need no comment, but it would be improper to conclude without one more expression of respect and admiration for the powerful intellect which was able, by its own interior force, quite unsupported in any external sense, to re-discover and to recast so many ancient doctrines. The limitations of Leibniz were those of his century and his race; his spiritual powers pertained to a genius independent of physical time and space. His personality was to a remarkable degree, *individualized*, though not sufficiently —one may suggest—for him to seek the "life beyond individuality."

Therefore, he conceived the world in terms of the individuality which he possessed and *was*, which he knew by direct experience. The world to his vision was a host of individuals, separated by an abyss from the God who had created and might destroy them. This abyss seems to have appeared to him as for ever impassable. We have noticed his view of the transformation of animal nature into human nature, but he does not seem to conceive of that transforming process as continuing in man, who through coöperation with it may become a God. Yet, his own metaphysics, conducted to a logical conclusion, might have suggested to him that man, as we know him, cannot be the end of Nature.

He established no clear distinction "between the 'Elemental' Monad and that of a high Planetary Spirit or even the Human Monad or Soul. . . . The Occult Sciences . . . say that what is called collectively Monads by Leibniz —roughly viewed, and leaving every subdivision out of calculation, for the

present—may be separated into three distinct Hosts, which, counted from the highest planes, are, firstly 'Gods,' or conscious, spiritual Egos; the intelligent Architects, who work after the plan in the Divine Mind. Then come the Elementals or 'Monads,' who form collectively and unconsciously the grand Universal Mirrors of everything connected with their respective realms. Lastly, the 'Atoms' or material molecules, which are informed in their turn by their 'perceptive' Monads, just as every cell in a human body is so informed. There are shoals of such *informed* Atoms which, in their turn, inform the molecules; an infinitude of Monads, or Elementals proper, and countless spiritual Forces—Monadless, for they are pure incorporealities, except under certain laws, when they assume a form—not *necessarily* human. . . . Atoms and Monads, associated or dissociated, simple or complex, are, from the moment of the first differentiation, but the 'principles,' corporeal, psychic and spiritual, of the 'Gods'—themselves the Radiations of Primordial Nature" (*Secret Doctrine*, I, 693).

S. L.

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent even when he is in the right.—CATO.

ON THE SCREEN OF TIME

"THEY want me to talk about George Woodbridge," said the Ancient. "They wanted me to talk about Clement Griscom, but I left it to others to do so, and I will tell you one reason why. Clement Griscom had great and splendid qualities, God knows, and I believe I could list most of them. He was wonderful in courage, loyalty, fidelity—three of the finest of all qualities. But it was none of these that made him as lovable as he was. Masters did not turn aside to watch Napoleon waving his sword on the Bridge of Lodi, or wherever it was; Masters were not drawn from contemplation to listen to George Woodbridge making one of his delightful speeches at a T. S. meeting, brilliant and humorous as his speeches so often were. Anyone can possess gifts, just as anyone can have qualities. There is only one thing in a grown man that is divinely beautiful,—when he has it, and that is the heart of a child, the simplicity of a child's heart; but when you say of a man that he had it, the world thinks he must have been a fool, and that you, his friend, speaking of him thus, are trying really to sugar-coat his indiscretions or his weaknesses.

"Now I have seen Clement Griscom on his knees, praying, just as a child might pray, with a divine simplicity; and I tell you *that* was the beauty in him that would have drawn Buddha from the ninth Nirvana, for love of anything so lovable.

"I have said it, and yet I know quite surely that what I have said would impress a worldling as implying either superiority, or a sense of superiority on my part; because the world despises the very thing which is the one and only beauty a man can possess, the one and only appeal which the gods find irresistible. A man may have the courage of a lion, but if he lack humility, his courage is as nothing. That is another way of saying the same thing,—and yet there is a difference, as the words are commonly used, because most men will hide at all costs whatever of the child they recognize as still lingering in them, while, if they possess humility, they probably will not know it. The confusion arises from identifying childishness, which is rightly considered contemptible in a grown man, with the ineffable grace of which I speak.

"As George Woodbridge lay dying, there could be seen in him, too, something of that heart-rending beauty, something of that terrible appeal, which spring from a humble and contrite heart and a child's trust together. It was this that had always made him so lovable, and it was this that opened all the gates of heaven to him, when at last he left this world for that other. A long and painful illness and the approach of death, merely ripened his character.

"Yet I hark back to the inevitable misunderstanding. Clement Griscom was a very big man, spiritually speaking; an immensely forceful man, even

as the world recognizes force. He was one of the most determined and persistent fighters I have ever known. How impossible for worldly people to reconcile that statement with what I have said of his simplicity and purity of heart! The truth is, of course, that the world does not know what a fighter is, any more than it knows the spirit of discipleship,—any more, for that matter, than it appreciates the gift of hero-worship, which George Woodbridge possessed, by nature and inheritance, to a superlative degree, and which is a priceless asset on the path of discipleship. He idolized Clement Griscom, and it is a joy to think of them, consciously united again in an ideal relationship."

"Where is Heaven anyhow?" our Visitor suddenly asked.

The Historian looked up. He had loved Clement Griscom as a brother, though more deeply than any physical tie makes possible; and he had been devoted to George Woodbridge, with an almost paternal devotion. Perhaps the suddenness of the question jarred on him, for he gazed at our Visitor with momentary surprise, and then, pulling himself together, as if reminding himself that his friends were but names to the man he was addressing, he said, very gently: "An interesting question; and I am afraid that even some of us, who say that Life is one, that the Universe is one, too often in our actual thinking divide the universe into compartments, with the spiritual world and its denizens 'over there.' The analogy of a garden has often been used. In it there are rocks, trees, plants, worms in the earth, insects of all kinds in the air, birds—innumerable living things. You and I walk through it. Perhaps we notice its many other inhabitants, and perhaps we do not,—for our attention may be preoccupied with other matters. Further, our physical senses are limited in their range, even when we wish to observe. Individuals also vary, in so far as some are able, by sympathy, to blend their consciousness to a considerable extent with the consciousness of trees and flowers and rocks (they have discovered, for instance, how close to the stillness of the angelic nature is the still consciousness of rocks, and have then remembered that 'extremes meet' metaphysically), while others see only externals, one, nothing but birds, another, nothing but colours and the effect of shadows, another, nothing but qualities of the soil, a fourth, nothing but the other human beings at work or at play in that garden.

"But there are yet others present: there are hosts of elementals, some good, some bad; there are, or may be, many angels, and some of our beloved dead, and—if our love have drawn them there—there may be Masters.

"'Hush! . . . the fringes of His garment, in the fading golden glory
"Softly rustling as He cometh o'er the far green hill.'

"The poets have sensed it.

"What do we know of such visitors to our garden? What do they know of us, and of its other denizens? Surely the answer must depend upon the same general laws that govern our awareness of the lower kingdoms. A Master,

being a Master, would be aware of everything, on all planes, that he wished to observe; angels would be aware of all things in all kingdoms that partook of the angelic nature, or that was inimical to their nature. And our beloved dead? I have called them 'visitors' to our garden. That was a grave mistake. They are no more visitors than we are. By using the term, I suppose I have revealed unconsciously the very habit of mind I am criticizing! It is positively misleading, because it suggests a departure from home and a brief interval passed in another place; and the whole point is that it is their place as much as it is ours. It may be theirs by old and love-wrought association, or it may be theirs by the love of those whom they love. In any case, it is part of their world. There are 'earth-bound spirits,'—tied to earth by sensual or purely material desires; but there are 'love-bound spirits,'—those who have earned the right to dwell wherever love needs to dwell, to serve wherever love sees opportunity for service, and for whom death does not mean separation, but, on the contrary, clearer vision, truer perspective, enlarged capacity, and a wider range of influence.

"Nothing is more ridiculous than to generalize about the after-death states. It has often been done, even by those who have described themselves as 'Theosophists.' Mrs. Besant wrote a terrible little book, years ago, attempting to pigeon-hole the dead; and although she has been adding to the number of her pigeon-holes ever since, the general result has been a continually increasing departure from the Truth, which is infinite, and which, therefore, cannot be done up in packets, no matter how neatly tied, without 'mechanizing' and stultifying the divine economy. She may have 'the brain of a man,' poor woman, but her worst enemy should never call her a mystic. Suppose that someone were to ask: 'What happens to a man when he incarnates? What is his experience? Where does he go? Is he happy or unhappy? Does he retain any knowledge of the spiritual world?' Take that last question alone; is it not clear that no two men on the face of the earth could properly be stuffed into the same pigeon-hole, and that the variety of experience is infinite,—is practically never duplicated? The same thing must be true when a man disincarnates. His awareness of what takes place on earth must vary from gross distortion, through zero, to a lucidity beyond our present comprehension. Further, since everything in the manifested universe is in a state of perpetual motion—increasing in intensity but decreasing in oscillation as it becomes more spiritual—it is inconceivable that his awareness, whether clear or confused, can remain fixed. During incarnation, our perception, on all planes, varies from day to day, depending upon conditions, sometimes inner, sometimes outer. His perception must vary similarly, though perhaps to a much smaller extent. His attention—if we can reason by analogy—must be governed by the same general laws which govern our attention on earth. For instance, a soldier, devoted to wife and children, does not cease to love them during a battle; at moments he may think of them more intensely, more vividly, than during quiet hours with them at home. Yet, while the battle lasts, he gives his whole attention, his whole being—all

that he is and has—to the winning of his fight. In one sense, though in a very limited sense, he is not functioning on the same plane as his wife and children; in one sense he is separated from them, not only by physical distance, but by concentration of interest and feeling. But this is not a hardship; his inability to see across space, though a limitation, may be regarded as a kindly provision of nature which alone makes it possible for him to give his undivided powers to his immediate duty. I am not saying that battles are fought in heaven, though it would not surprise me if more battles are fought there than here. I am merely suggesting reasons, by analogy, why it is easy to imagine that one or more of our beloved dead might at one time linger in our garden with us, enjoying its beauty, and interested in our plans —perhaps with very decided plans of their own—and then be absent for days or weeks; or, again, pass along its pathways like lightning, leaving a trail of their love and no more, as love carries them to other service.

"Please understand that I am not speaking of ordinary souls—of what H. P. B. called 'baby egos.' I believe that when they disincarnate, they sleep and dream. I am speaking of exceptional people, and my humble opinion is that most members of the T. S., in varying degree, are exceptional people: otherwise how account for our comparatively small membership! Yet, even in our garden, there may be 'baby egos' who are sound asleep, drawn there by some bond of sympathy: for there is but one world, not two or three,— not one world for Masters, and another for people like ourselves, and another for infants, and another for earth-worms, and so forth. There is but one world, and the only barriers in it are those made by lack of awareness, of perception."

"Are the trees and rocks aware of us?" asked our Visitor.

"I suspect they are more aware of us than most of us are aware of gods and angels and Masters; and we are as gods in our relation to trees and rocks," the Student answered. "They are not cursed, or blessed, with minds, at least not as we are. I have walked through that garden a score of times with my awareness limited to the fact that I was late; that all my nerves were jangling, and that I must control them at any cost. True, if some physical object were out of place I should have noticed it, but a rock would have had to hurl itself at me to get my attention, and I am afraid that if the entire Lodge had blocked my way, I should have charged through them, totally blind to their presence."

"Like the man who sat on the Adept," the Ancient (not the real one,— the other one) interrupted, laughing.

"Who was that?"

"I can't remember his name," the Ancient replied; "but at the Headquarters of the Society in London, during H. P. B.'s lifetime, a meeting was being held, with H. P. B. present. Several people noticed a dignified, not to say stately Oriental sitting near H. P. B. The room was crowded, and a late arrival walked right in and plumped into the chair of the Oriental, who promptly disappeared! The late arrival, much preoccupied, had not seen him, for he was an Adept, in a 'fourth dimensional' body."

Most of us had heard this story before, but we welcomed it, as it admirably illustrated the Historian's thesis. He was intent, however, on answering our Visitor's question.

"Are the trees and rocks aware of us?" he repeated. "There is a statement by St. James, in the fourth chapter of his *General Epistle*, which has often struck me as profoundly significant: 'Draw nigh to God, and he will draw nigh to you.' He may have been quoting the substance of a verse in the *Second Book of Chronicles;* 'The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.' I doubt if we begin to realize the extent to which the initiative in all these matters rests with us, as incarnated men. Orthodoxy assumes that God, or Christ, is equally concerned about Tom, Dick, and Harry; in any case, is equally close to them. The texts I have cited prove the contrary, if reliance were placed on texts; but I maintain that, apart from texts, common sense points to the same conclusion. The denizens of the spiritual world respond to our advances; they do not force themselves upon us, for that would be a violation of the law of their own being. As H. P. B. often said: we must rise to the plane where Masters are, if we would come into contact with them, for it is impossible to drag them down to ours.

"It might be argued that when a Lodge messenger is sent to work in the world, as H. P. B. was sent, or when a great Master incarnates as an Avatar, the situation is different; but I think not: I think that such people come only in response to the longing of many incarnated souls. The Jews undoubtedly prayed passionately, and for years, for the coming of their Messiah,—and their prayer was answered, though, as so often happens with answered prayers, they got more than they had bargained for: instead of a King who would do their will and serve their purposes, they were given a King who insisted that they must do his will and serve his purposes.

"That, however, is a digression. My point is that just as the action of the spiritual world toward man is controlled to a great extent by man, so the action of the material world toward man is largely a matter of response to his appeal, —to his power of evocation. Specifically, I think that if a geologist looks at a rock, scientifically and materialistically, the rock remains totally unaware of his existence; I think that if the ordinary lump of a man lies down on it, the rock may be dimly aware of a foreign lump on its outsides; I think that if a man touches it with sympathy, with admiration, with a desire to penetrate the secrets of its being, to read its heart—believing that it has a heart—and does this, not from curiosity but from sympathy, the rock will speak to him in its own language, and that he, who necessarily must believe in angels, will find an angel hidden in that stone. I do not mean one of the Cherubim or Seraphim, but a still spirit of infinite repose,—a creature, in the sense in which we may think of an organ of the human body as having an elemental consciousness of its own. I believe this even more strongly of trees, which undoubtedly have individual characteristics, as the seers of all times have declared. Plants and flowers, being more ephemeral than trees and rocks, do not impress me

as having the same depths to their awareness; yet their response is quick, and their atmosphere very marked."

"What do you mean by the 'atmosphere' of a flower?" someone asked.

"A hard one!" the Historian exclaimed, laughingly. "Please don't think that I am setting up as a seer, or that I have been indulging in visions. I am speaking only of what I think and feel. All of us possess a sixth sense, by which atmospheres are recognized. Perhaps an 'atmosphere' might be defined as the radiation of a character, of a nature. Its intensity can be increased by act of will, and can also be increased, without effort of will, in response to the love or faith of a creature outside itself. There seems to me to be as much difference between the atmosphere of a Calla lily and of a sunflower, as there is between that of a saint in contemplation and of a nice, red-headed ploughboy; while I think the atmosphere of some flowers, especially among the orchids, is distinctly evil. My belief is that every tree and plant and flower has a song, as distinct as the songs of different birds, and that their song is thoroughly expressive of their atmosphere or real nature. We could train ourselves, I am confident, to hear their songs, just as we can train ourselves to distinguish differences in shades of colour which are imperceptible to the untrained eye. But this would not necessarily bring us any nearer to the soul of tree or flower, or to communion with them, any more than it necessarily brings us nearer to the soul of a thrush to be able to distinguish its note from the chirp of a sparrow. Nothing is more revealing than the human voice; yet to how many does it reveal anything! I have met skilled anatomists who knew infinitely less of human beings than many an old peasant, unable to read or write. You must close your eyes in order to see, and you must close both eyes and ears in order to hear.

"So in that garden, which contains all the universe within itself—all the kingdoms and all the worlds of being—if we peer for our dead we shall never find them. Yet they are there, just as the souls of lesser creatures are there, glad to be recognized and loved. In the midst of them, we may be 'far off, in the region of unlikeness,' or we may be close, as souls alone can be close. God is not *unlike* a stone, a tree, or a bird (being God, how can He be?) and the laws that govern our recognition of Him are the same laws that govern our recognition of them—as of souls and of all else in life. Right where we are is the entire universe. 'Without moving, oh! holder of the bow, is the travelling in this road.' When the Master Christ saw that the multitude was hungry, though in a desert place he did not send them elsewhere to find food. On the contrary, his only order to the people was: 'Sit down.' I have often thought,—when shall we learn really to sit down!"

"I have an idea!" exclaimed the Philosopher at this point. "A book, recently sent to the QUARTERLY for review, was turned over to me, presumably to give me an opportunity to ride one of my better-known hobbies. As the book bears directly on the subject we have been considering, my idea is that instead of writing a review, I will *talk* one,—leaving it to the Recorder to decide whether he cares to use it in the 'Screen.'"

"You mean that you want me to do your writing for you," the Recorder remarked, bluntly.

The Philosopher was blandness itself. "It is quite an interesting book," he replied, "and I have not forgotten what you said in the last 'Screen' about your need occasionally to use a goad. I knew my idea would please you." And he hurried on: "The book is called *The Zoroastrian Doctrine of a Future Life; From Death to the Individual Judgment.* It is by Jal Dastur Cursetji Pavry, A.M., Ph.D., and is published by the Columbia University Press at $2.50. It is the eleventh volume in the Columbia University Indo-Iranian Series, edited by A. V. Williams Jackson, and is a valuable addition to that series. In the Preface we are told: 'The present work carries the investigation only through the immediate fate and judgment of the individual soul at the Chinvat Bridge (the *judicium particulare*), leaving the topics of the future state in Heaven, Hell, or the Intermediate Place, and of the General Judgment (*judicium universale*), for which I have the material in hand, to be treated later in succeeding parts of the work. The trilogy, the present writer hopes, will set forth in a systematic way the Zoroastrian doctrine of a future life, as enunciated throughout the entire Zoroastrian literature from the old Avestan Gâthâs to the latest Parsi religious writings.'

"I said 'one of my hobbies,' but I am going to slip in a second; and I also will be 'systematic'; therefore I shall begin with:

"Hobby No. I. Every earnest student of Theosophy should make it his business to understand one other of the great world religions in addition to his own. It has been said truly that no one can use his own language effectively unless he is able to contrast it with another language, the grammar, construction and literature of which he has studied. More than this, he must have reached the point of sympathetic appreciation at which he no longer thinks of his own language and its literature as necessarily or in all respects superior. The same is true of religions: we need contrast, and we need the side-lights which other religions throw on our own. Practically all students of Theosophy have read the *Bhagavad Gîta*, but most of them use it as a book of devotion, and rightly so. I am speaking of the study of a religion in its doctrinal and philosophical aspects. How many students of Theosophy, who have read the *Gîta*, perhaps many times, could answer this question, for instance: 'What does Brahminism teach about the after-death states?' Would it even be realized that there are as many sects among Brahmins as among Christians, and that at least as many different answers to that question would be given by different Brahmins as by different Christians? I am not suggesting, however, that all of us should study Brahminism; far from it. I think we should select the religion that most appeals to us,—Buddhism, Mohammedanism, Zoroastrianism, or any other. Nor am I suggesting that we should study the language in which the scriptures of those religions were written. We can learn a great deal about Christianity without knowing Hebrew and Greek. The study of Oriental languages is a luxury reserved for the few. Knowledge of them is a form of real wealth which only the few can acquire.

"Hobby No. II. Let us pray for the soul of the author of the book which the Recorder has asked me to talk about! A Parsi from Bombay, he has received a Western education, and if he escape with his soul alive, it will be a wonder of wonders. Look at China! Nine-tenths of the trouble there is due to Western education,—to meddling, well-meaning idiots, from England and America, who forced their religious and political convictions, often at the risk of their own lives, upon an unwilling people, with such calamitous success that the younger generation of Chinese finally decided that they were wiser than their ancestors, and therefore came to American Colleges to prove it. Not so many years ago, China was the one remaining place of peace in all the world. Our weary, storm-driven minds, could rest there—on its quiet culture, on its settled customs, on its marvellous art and literature, on its happy people—with gentle envy. Now, if you pick up the *Tao-teh-King*, you think of Shanghai and newspaper headings! Certainly in the good old days there were wars and earthquakes and devastating floods and plagues; but none of these affected the minds of the Chinese people, or the smooth tenor of their ways. They were wise with the wisdom of an immense experience, and their worst fault was that they knew it: they were self-satisfied. Perhaps the Lodge decided to upset that,—though it has not been accomplished so far, because the old-time Mandarin was humility itself in comparison with his college-educated son or grandson, who chatters about democracy and science and his rights, with the fanaticism of a convert and the explosiveness of bad indigestion—none the less unpleasant for being mental. They ought to be corralled, spanked, and exiled to New York, where the Irish Police would 'treat-em-rough' if they talked in any language but their own. Then the Manchurian War Lord, or one of the other br gands commanding Chinese armies, would have a chance to buy or kill his competitors, and would doubtless make a satisfactory Emperor of a united China. In any case, China, internally, would be at peace."

"How about the book you are supposed to be reviewing?" asked the Recorder.

"That is all right. I am coming to that. What I have been saying was a prayer for the soul of the author. I owe him that much, because I enjoyed reading his book, and found something in it of particular interest. I found the source of Dante's Beatrice."

"Do be serious!" the Recorder protested.

"Not to-day," said the Philosopher. "But I will tell you what I mean or part of what I mean. Universal truths are likely to be uttered at different times and places, even when occult oral instruction, either inner or outer, is not directly responsible for it. In other words, it would not be necessary to prove acquaintance with earlier written records to trace a particular symbol or doctrine to a preceding link in the long chain of links, leading back to the Lodge,—the source of all spiritual knowledge.

"There is much evidence to show that Dante was a member of one of the occult brotherhoods which flourished throughout Europe in the thirteenth

century,—possibly he was one of the Cathari, who were widely spread in Italy, and who, like the Albigenses, seem to have inherited the doctrines of the Manichæans. There is a fascinating field for study under this head, which so far has hardly been touched by theosophical writers, though books on the subject are not difficult to obtain. Among others there is the *Disquisitions on The Antipapal Spirit which produced the Reformation*, by Gabriele Rossetti, published in London in 1834, and the furious attack on Dante, entitled *Dante Hérétique, Revolutionnaire et Socialiste*, by the devoutly orthodox Eugène Aroux, published in Paris in 1854. Now the Manichæans, who were regarded by the Church as the most dangerous of all heretics, received their teachings from a Persian who called himself Mânî, or Manes, and who lived in the third century A.D. He is said to have combined the mysteries and the religion of Zoroaster with what was then the new religion of Christ. The Cathari wore the same sacred thread and shirt which were worn by the Manichæans as part of their inheritance from the Zends. Doctor Cursetji Pavry devotes a chapter to 'The Figures that meet the Soul [after death] in Manichæism,' drawing freely, he says, on a forthcoming work by Professor Jackson on *Mânî and Manichæism*. He shows that the teaching of Mânî in this respect was practically the same as that given out by Zoroaster, during the seventh century B.C. or earlier; and the teaching of Zoroaster was that, at the dawn of the fourth day after the death of a righteous man, his soul—or the power of choice within him—is met by his Daena—meaning his conscience or spiritual self, and sometimes meaning religion in the abstract, pure and undefiled—in the form of a beautiful maiden, thus:

"'. . . there appears to him his own Conscience in the form of a Maiden, beautiful, radiant. . . . And the soul of the righteous man addressed her, asking: "What damsel art thou, the most beautiful of damsels in form, whom I have ever seen?" Then to him his own Conscience gave answer: "O thou youth of Good Thought, Good Word, Good Deed, of Good Conscience, I am the Conscience of thine own self." [The youth speaks:] "And who is it that hath loved thee for that majesty, goodness, beauty, fragrance, victorious might, and power to overcome the foe as thou appearest unto me?" [The Maiden answers:] "O youth of Good Thought, Good Word, Good Deed, of Good Conscience, it is thou that hast loved me for such majesty, goodness, beauty, fragrance, victorious might, and power to overcome the foe as I appear unto thee. . . . So me, being lovable, (thou madest) still more lovable; me, being beautiful, (thou madest) still more beautiful; me, being desirable, (thou madest) still more desirable; me, sitting in a high place, (thou madest) sitting in a still higher place."'

"The foregoing extract is from that division of the Avesta known as the *Hadhôkht Nask*. In the much later *Sad Dar Bundahish* it is written that when the soul of a righteous man departs from this world, 'when it takes a step over the Chinvat Bridge, there comes to it a fragrant wind from Paradise, which smells of musk and ambergris, and that fragrance is more pleasant to it than any other pleasure. When it reaches the middle of the Bridge, it

beholds an apparition of such beauty that it hath never seen a figure of greater beauty than hers. She approaches it, and (when) it sees that apparition, it is amazed at the purity of that apparition. . . . [The soul] smiles and speaks thus: "Who art thou with such beauty that a figure with greater beauty I have never seen?" The apparition speaks (thus): "I am thy own good actions. I myself was good, but thy actions have made me better." And she embraces him, and they both depart with complete joy and ease to Paradise.'

"The Maiden 'leads the souls of the righteous across the lofty Harâ (Alburz), she supports them across the Chinvat Bridge on the bridgeway of the spiritual Yazatas (angels).'

"But enough! I must leave it to the Dante scholars, who may find it interesting also to work out the relative positions of Heaven and Hell according to the Pahlavi books, and to compare the result with the description in the *Comedia*."

There was a pause. "By the way," the Philosopher continued, "to what extent was Dante conscious of his Lodge connection?"

"What has that to do with the book you are reviewing?" the Recorder asked.

"Nothing. I have finished my review."

"But really that is outrageous," the Student expostulated. "All you have done is to whet our appetites for more!"

"That is exactly what a review should do. Incidentally, it is exactly what the 'Screen' should do. I am hoping that at least twenty readers of the QUARTERLY will plunge right in, at one point or another. The swimming is good and there is lots of room!"

The Recorder did not press the point. Our time was nearly up, and he was anxious to refer to another subject.

"I received a most welcome letter some weeks ago," he said, "from a member of the Society in England, commenting upon some remarks which appeared in the 'Screen' about the General Strike in England. The letter aroused my warmest sympathy. It made me anxious, however, to remove a misunderstanding which may have arisen among some of our readers in England who seem to use the term 'democracy' in a sense which is quite unlike our use of it in the QUARTERLY. We use it as a name for a system of government,—not as referring to a political party, known here as the Democratic as opposed to the Republican party, for the QUARTERLY does not deal with political questions; but as referring to the basic principle upon which a republican government, whether in the United States, in France or elsewhere, is supposed to rest, that is to say, the principle of one man, one vote, majority rule. That principle, as such—which has sometimes been referred to as 'the democratic idea'—has often been criticized in these columns. Practically all the contributors to the 'Screen' consider it unsound philosophically, and of course find no difficulty in pointing to its unfortunate consequences. It appears, however, that in England, 'the democracy' is frequently used to designate 'the common people,' 'the working classes,' and it might naturally

have been inferred, therefore, that when decrying democracy in *our* sense, we were speaking in disparaging terms of a social *class*. This was so far removed from our thought and feeling that the possibility of such a thing never entered our minds. The writer of the letter in question condemns the Strike leaders, but exonerates the rank and file of the strikers. As evidence of their innate kindliness he tells me that in the town where he lives, with a population of about a thousand, one of the strikers died of pneumonia. His 'mates' nursed him throughout his long illness, and during his delirium it took two or three strong men to hold him. These men worked by day and nursed him by night, losing time they could ill afford. A trained nurse was offered by some gentleman in the neighbourhood, 'but the small cottage could not accommodate such a person.' 'Three of these men have since contracted the same disease as a result of their service to a fellow-man; two made quick recoveries, but the third is at death's door, a young man a little over thirty years of age, with nine small children, the eldest under thirteen, and all of them devoted to their father who, as you can imagine, had to be somewhat of a strict disciplinarian to keep order. This man is comparatively well off with an income of about forty-five shillings [about eleven dollars] per week. I could give you a number of illustrations of families living, or should I say existing, on twenty-six to thirty shillings [about six to eight dollars] a week, helping each other in times of trouble. So you see there are great hearts amongst our democracy. Of course I am speaking of rural districts. I have also lived in industrial centres, where this spirit was not so obvious. . . . Since writing, our friend of the nine small children has departed. . . . This is January 10th. Thirteen small orphans this year already; population about one thousand.'

"Most of us who contribute to the QUARTERLY, have either lived or worked for years among the poor, and have witnessed repeatedly the kindliness and generosity of which my correspondent speaks. During the Great War, so far as I am aware, heroism and self-sacrifice were met with equally among all classes, just as, on the other hand, there are blackguards with titles and blackguards among the nameless poor. We have asserted repeatedly that the responsibility of the man with natural advantages—such as birth, education, and inherited wealth bestow—is infinitely greater than that of the man who is born without them, and that the man who possesses these advantages owes a duty to the community which only a life-time of service can fulfil. There are so-called aristocrats among whom we should not be popular if we were to get their ear, for we should accuse them bitterly of degrading their class,—should accuse them far more severely than we should accuse a working man of degrading his class, when he 'scamps' his daily task and draws money for work dishonestly done." T.

LETTERS TO STUDENTS

October 2d, 1910.

DEAR ———

I beg to acknowledge receipt of your letter of the 22d of August.

It has been a long time since we have written to you, but you must never suppose from that that we do not think very often of you and the other members in ————, for we do. We often talk about you. We realize that it is hard to be so out of touch with theosophical activities, and to have so little communication with the Headquarters of the Society.

Please, however, always remember that with the soul there is no distance, no separation. If you will go down into the depths of your nature and seek there for comfort and for companionship you will always find it, for it is ever there. People can be strangers to each other and live in the same house, as we all know. They can be friends and companions and be separated by the thousands of miles and by the weeks of time which separate us.

But to reach this place of peace and interior dominion we must sink below the surface of our nature, below the mind with all its distractions, below the psychic nature with all its desires and its longings for the world and the excitements of worldly life. In a word, to reach this interior place of serenity and calm we must live the life that our books teach us, and keep ourselves clean and unspotted from the defilement of the world.

That is really what we are all trying to do. That is the meaning of the struggle which we have undertaken; and that, too, will be our reward for all our present loneliness and pain.

It would be a great pleasure to me if I were able to feel that we could get closer together. . . . The heart has only one language, however, and I therefore trust that you will feel that I am writing from my heart and will understand the sentiments I have there, no matter how badly I may express them.

* * * * * * *

I am sorry but not surprised to hear of the trouble you had in your Branch. Unfortunately any movement like ours, which is truly alive and vital, is bound to have disturbances, and must learn to weather storms. Each occurrence of the kind lived through should, however, leave you stronger and on firmer foundations than before.

* * * * * * *

With kindest regards,

I am sincerely yours,

C. A. GRISCOM.

December 27th, 1913.

DEAR ———

Your letter of the first of August reached me in due time, and I expected to write you much earlier than this; but my work this fall has been pressing unusually hard, and as your letter contains no questions, and no request for specific assistance, I thought you would write me again, without waiting for a reply from me, in case any difficulties arose in which you felt the need of help.

You wrote me that you had selected for your meditation time, the half hour between 6 o'clock and 6.30, in the morning. Have you found it possible to keep that time with regularity? . . .

I would suggest that you tell me when you write next, what topics you generally make the subject of your meditation. . . .

I think the object of your meditation is too vague, too general. You say it is "to work for the good of humanity." It would be much better if, keeping this general object in mind, you were to consider what faults you have which prevent your working for humanity in the most effective way; or what virtues you lack in order to do so; and then, selecting one of these, one fault and one virtue, use your time of meditation to get the strength and wisdom which you will need to eradicate the fault and to acquire the virtue.

Your meditation should always lead you to some definite action; there should always be something for you to do about it at once, during that same day. Otherwise it was not a good meditation.

Remember that you can only help others by *being* something, and not by what you do, or write, or say.

With best wishes,
I am, sincerely,
C. A. GRISCOM.

April 5th, 1914.

DEAR ———

I have your letter of the 2d of March, and I am very sorry to hear that you find the Path so full of difficulties and troubles. You must remember that you have been developing the bad side of your nature for very many lives, and that of course it is a difficult thing to turn round and to walk in the opposite direction.

There is nothing to do but to go forward resolutely and bravely, determined to conquer or die, and to pray to all the Good Powers in the universe to help you in your task. Pray especially to the great Spiritual Being who stands at the head of your Ray—to your Master—for strength to keep up the struggle. He will help you.

* * * * * * *

With sincere good wishes for your success, I am,
Yours fraternally,
C. A. GRISCOM.

July 24th, 1918.

DEAR ———

I was very glad to get your little note of April last, congratulating me upon the QUARTERLY. I feel sure that the July number, which ought to be reaching you about now, will prove to be unusually interesting to you because it gives such a long account of our very fine Convention. It was essentially a War Convention, as, at the present time, the War, by its magnitude and importance, so swamps everything else, that it is difficult to think, or write, or do anything that has not the War as a background.

Just at the present time things seem to be going well, but I think we are still a long way from the victory we must have in order to bring about a satisfactory conclusion.

* * * * * * *

The theosophic life is a life of preparation for discipleship, involving obedience, purity and the relinquishment of worldly desires. Keep your mind on these, and try to make them the guiding principles of your life.

With best wishes,

I am, sincerely,

C. A. GRISCOM.

March 10th, 1912.

DEAR ———

* * * * * * *

If I understand your question aright, the answer is very simple. Those who would learn to live the higher life must work as those do who are ambitious, but they must not become absorbed in their work. They must try just as hard; they must do every duty, whether to their business or their family or their country, just as carefully and as thoroughly as if their whole life and interest lay in those directions; but they must also not work for results. They must be willing to see their efforts end in failure. They must be willing to stop any special work at any moment and go on to another, with the same zest, the same carefulness, the same conscientiousness.

We learn through the tests and trials which life itself brings us. These are just the trials and tests which are needed to bring out our natures; otherwise we should have other kinds of trials and tests. We need not seek for special tests, for life will bring us plenty in the ordinary course of events.

* * * * * * *

You should not have any fear whatever that an effort for discipleship will in the least interfere with your duties to your family. On the contrary there is nothing which is more insisted upon than that all the duties of the outer life must be most carefully and thoroughly performed, not neglecting a single one of them. How could it be otherwise? Do you suppose that the Masters would accept a service which was possible only because you had

taken time, strength and money from those to whom you owe it, to give to them? On the contrary you have been put into just the place they want you to be in, with just the duties and obligations which will best help to develop the highest part of you.

* * * * * * *

Permit me to say that Theosophy has no limits. Those who have been connected with it longest and have gone farthest, say that all they have done is to open up vistas of possible attainment ahead. It is necessary to gain recruits for the Great Lodge; therefore our great ambition should be to become disciples of the Master who is at the head of our Ray. This is not a personal ambition, because it cannot be attained until we kill out all sense of self. Our self-will must be eliminated before a Master can accept us as a disciple. Remember that we can be pupils of a Master long before we can be disciples. This latter state is not one that depends upon our desire nor the Master's desire. It depends absolutely upon what we actually are. In occultism we must really be a thing before we can be recognized as in that grade.

I write these things to you because your future progress depends entirely upon yourself. It is not a question of "passing examinations," nor even of study; it is a question of living the life and becoming fit to be a disciple. Just as soon as you are, you will find the Master waiting to welcome you. He is much more anxious that you should reach him than you are to reach him. It is a question of personal development; of purification; of the conquest of selfishness and self-will in all their forms. I wish you every good fortune and all possible help on your journey, and I shall be glad to answer questions and to be of any assistance which it is in my power to give.

I note with interest what you say about your habit of meditation and study; also that you hope to help get up a small and popular book on Theosophy. There is a great demand for such a book, but you will find it very difficult to write. We have tried many times, and just at present we are publishing in the THEOSOPHICAL QUARTERLY a series of articles called "A Primer of Theosophy," which was designed for just such a purpose, and which we expect to republish in pamphlet form. Perhaps this little work will be of help to you.

With kindest regards and best wishes,

I am,

Fraternally,

C. A. GRISCOM.

June 2d, 1912.

DEAR ———

I was very glad to receive your letter of April 14th. In a few days I shall send you a copy of a *Primer of Theosophy*, which is a reprint of the articles I referred to in my last letter.

It surprised me to hear that you do not regularly receive the THEOSOPHICAL QUARTERLY, for you are entitled to it as a member of the Theosophical Society. I shall call the matter to the attention of the Secretary of the T. S.

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It is necessary that you should study; but while this is important and must be done, it is also important to remember that one of our principal objects is to make disciples, disciples of the Masters; and therefore the devotional side of our life is the more important and must ever be kept in mind. We must bend all the energies of our natures to the task of self-conquest and of purification, so that in due time we shall make of ourselves instruments that the Masters can use in their work in the world.

* * * * * * *

I have read with great interest your description of the way you meditate. Each person must find out how best to do this for himself. If there were any details of your practice which I thought wrong or injurious I should of course say so. Perhaps the only comment I can make that may be of value to you is that you should endeavour to make every meditation *practical*. There ought always to be something done as a result of it. If it has not led to action, there is an element lacking. It must spur your will and your desire to greater effort. It must renew your inspiration, not only so far as feeling is concerned, but also in the living of your daily life. Whether it be to get rid of a fault or to acquire some virtue, our meditation should be the greatest practical aid.

But there is another phase of this matter to which you do not refer, but which is of importance, and that is your unpurposed meditation; that is to say the thoughts which rise spontaneously in your mind during the day, and particularly during the intervals of leisure when you are not occupied with work. Watch these thoughts, their general character and drift: are they vainglorious; do you think of yourself as a centre of some imaginary scene, as the hero of some incident; or do you think critical thoughts of your friends and companions, dwelling on their faults and failings; or do you imagine yourself as rich, powerful and famous, and what you would do in such circumstances? I take for granted of course, that you never permit yourself to indulge in evil thoughts, for that would be quite incompatible with your ideals. If you watch these natural tendencies in yourself you will soon discover many of the underlying faults of your character, and the direction in which you should try to improve yourself. Then in your regular meditation you can ask for strength to conquer these faults and to change them into the virtue of which they are the opposite.

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You have my best wishes for your endeavours, and I shall be very glad to hear from you at any time.

Yours very sincerely,

C. A. GRISCOM.

February 23d, 1915.

DEAR ———

I have read with great interest what you are trying to do, and I believe your efforts are directed wisely. I can, I think, say all I have to say in reply and in comment, by making you some suggestions about your Rule of Life:

1. It should be simple and easy.

2. Its purpose is to bring your passing desires into subjection to your spiritual will.

3. The Rule should provide for a fixed time for rising in the morning and going to bed at night.

4. It should provide for half an hour each day for spiritual reading, meditation or prayer.

5. It is well to have fixed times during the day for definite acts of recollection.

6. You should go about the methodical acquirement of some virtue.

7. You should give regular attention to the conquering of some bad habit that can be traced to a mental or moral source.

8. You should have regular times when you submit yourself to a thorough self-examination to see how faithful you are in carrying out your Rule.

9. Make a daily written record of your progress, difficulties, etc.

10. Do all this, and everything else you do, because it pleases your Master. Think of this always.

I think if you will adopt such a Rule and keep it, you will progress very fast.

Make your resolutions definite. Do not say to yourself: "I shall try to learn to love other people more." Begin with some individual whom you ought to love more and make yourself love him. Then take another and another. Be specific, not general. Do not say, "I shall stop all criticism of others," but say, "I shall stop making any ill natured remark to any member of my family, then my neighbours, then my friends"; gradually enlarge the circle until it includes everyone. The idea of this is that we must not make resolutions which we cannot and do not carry out. Make easy resolutions, and then, when you perform them perfectly, make them a little more difficult. The main thing is to keep real resolution.

I am sorry to hear you have had trials, but these are the Masters' instruments to better us, and to give us opportunities to develop.

I shall always be glad to hear from you.

Sincerely yours,

C. A. GRISCOM.

REVIEWS

The Platonic Tradition in English Religious Thought, by William Ralph Inge, Dean of St. Paul's, London; Longmans, Green and Company, 1926; $1.40.

Dean Inge is at his best when he confines himself to Platonism and mysticism, so that these Hulsean Lectures are very interesting and stimulating reading. That they miss being entirely satisfactory is due to the fact that the Dean lacks a grasp of certain principles which a study of Theosophy would alone give him. He sees the weakness of the two great types of Christian thought to-day—the Catholic and the Protestant—and pleads for a third type as "legitimate," if only because of its excellent fruits,—namely, what he calls Christian Platonism. He points out that it is not "the Church of the Spirit, but something lower, which the world is rejecting," and he pleads that the Platonic tradition evolved a type of Christian mystic in England, that has kept a vivifying spirit alive within the Church. "The real strength of Roman Catholicism, the salt which prevents its many corruptions from infecting the source of its life, is the Roman Catholic type of piety. . . . The history of a Church ought to be a biography of ideals. The Roman Church is in no danger while the Catholic saint continues to be held in honour." But the Catholic saint or mystic—almost always regarded askance during his lifetime by the Church—is confined within the limits of that Church's rigid intellectual moulds. On the other hand he says that though Sabatier may claim that Protestantism is *par excellence* the "religion of the Spirit," as opposed to a "religion of authority," in practice Protestantism lacks the necessary discipline and formative tradition properly to train its religious geniuses. Moreover, a "brilliant Roman Catholic layman, Mr. Belloc," points out, not without truth, that "The modern world has lapsed from faith into opinion, outside the Catholic body;" and by and large to-day Protestants seem to have ceased really to think out their religion or religious faith.

Seeing this double failure, Dean Inge seeks for a synthesis of all that is best in these two types, and, falling short of Theosophy, but nevertheless using the theosophic method, he finds it in the Platonic viewpoint and tradition. This Platonic tradition within Christianity has been the foster-father of a long line of mystics within the fold of the Church, in both its branches, who sought out and held a "religion of the Spirit, that autonomous faith which rests upon experience and individual inspiration." He ventures to call it "the true heir of the original Gospel." He confidently calls it "Pauline and Johannine Christianity." He finds it "explicitly formulated by Clement and Origen." . . . "It lives in the mystics . . . . in many of the Renaissance writers," and is traceable in English "Renaissance poetry . . . . It appears in a very pure and attractive form in a little group of Cambridge Platonists," and in William Law, and also in the Quakers, who have "only recently discovered their spiritual affinities with Plato." "The tradition has never been extinct; or we may say more truly that the fire which, in the words of Eunapius, 'still burns on the altars of Plotinus,' has a perennial power of rekindling itself when the conditions are favourable." Wordsworth, Keats, Shelley, and Ruskin are modern protagonists of this same tradition.

Characterizing more precisely what he means by this tradition, within yet apart from the orthodoxies of the day, he says: "As soon as we realize that the religion of the Spirit stands on its own feet; that, as Bengel says, 'Conversion takes place to the Lord as to Spirit,' so

that we are in communion with a living Christ; we shall be under no temptation to place ourselves again under the yoke of bondage for the sake of the illusory security which the religions of authority still offer. . . . The characteristics of this type of Christianity are—a spiritual religion, based on a firm belief in absolute and eternal values as the most real things in the universe—a confidence that these values are knowable by man—a belief that they can nevertheless be known only by whole-hearted consecration of the intellect, will, and affections to the great quest—an entirely open mind to the discoveries of science—a reverent and receptive attitude to the beauty, sublimity, and wisdom of creation, as a revelation of the mind and character of the Creator—a complete indifference to the current valuations of the worldling."

Dean Inge is appealing here to those leaders in Christian living who in all ages have lived the religious life—independently as far as their zeal and self-education were concerned—in its "most intense form;" and who gave us, taken together, a type, and the highest type, at once within and above the orthodox communions, of practical Christianity. They "were nearly all laymen." Their attitude was "so independent of external authority, so autonomous and self-sufficing, so alien to much that has passed for orthodox Christianity in the past, that few professional ministers of the Gospel have either the courage or the liberty to commit themselves to it." Yet he feels that living such a life and adopting such a religious philosophy "cuts us loose from that orthodox materialism which, in attempting to build a bridge between the world of facts and the world of values, only succeeds in confounding one order and degrading the other."

What a pity that this intellectual and influential English Dean cannot see a coordinating principle underlying this series of human experiences, a master-mind directing the perpetuation of this tradition. What a pity that he cannot accept a still older tradition, the tradition of a wisdom garnered before Plato paced the Athenian groves and from whose store he drew, —that wisdom-religion which was before the foundation of the age—"the Wisdom of God (*Theou-sophia*) and the Power of God (*Theou-dunamis*)", to quote St. Paul. The Christian mystics and saints whose spiritual heritage is rather Greek than Roman, may well be our guides out of the "labyrinthian ways" of modern "Churchianity," Protestant and Catholic alike; but will they not lead us to the threshold of that larger life which is "hid with Christ in God," and into which it was the high privilege of such men as Plato and Paul, Clement and Origen, Proclus and Iamblichus to be initiated? Why will men accept as true half the message of the Ancients, and ignore or dismiss the rest as idle tales or baseless claims?

Dean Inge has made, however, a fearless statement of his adherence to the highest tradition within the Church, regardless of strict orthodoxy, and he has written a suggestive and encouraging book.

A. G.

Life, An Introduction to the Study of Biology, by Sir A. E. Shipley; Cambridge University Press; also The Macmillan Company, New York; price, $2.50.

Sir Arthur Shipley has produced a book, now in its second edition, intended to "make students of elementary Biology think." This book has a universal appeal, not only to students but also to those who have no previous knowledge of the subject. In reading it, they may come to realize the profound and vital interest of Biology, in showing the unity of Life, and the interdependence of all created things, in the three realms, mineral, vegetable and animal. The author, from his extensive knowledge and wide experience, has written a book which is simple enough to be understood by those who have not studied the technicalities of that branch of science, and sufficiently far-reaching to make them want to study and understand more, and, above all, to observe for themselves something of the wonders of the world in which they live, and the marvels of Creation.

Students of Theosophy, who have been wisely advised to study the laws of Nature, will find this handbook an excellent introduction to that study. It is well illustrated, and is written with the author's delightful sense of humour and lightness of touch. The book deals with the structure and growth of living organisms; the chapter on the cell will, perhaps, enlarge the idea of the Theosophical student as to what is meant by the first object of the Society. Other

chapters deal successively with food, the soil, respiration, movement, reproduction. The most fascinating, in the opinion of the present reviewer, is the chapter on rhythm. It shows how the whole of Nature is governed, in a regular and harmonious manner, by cyclic law, which may be observed in the periodical changes of the seasons, day and night, lunar months and solar years. The author observes that "apart from external stimuli there is an innate rhythm in living matter," and he goes on to illustrate how this law of rhythm operates in cells, plants, marine organisms, and in communities of insects. At the end of the chapter he suggests a connection between the periodical cycles in the world's history, and the recurring changes in the realm of Nature: "Similar periodicities occur in human societies. Great civilizations have been time after time evolved. From the humblest origins they have reached a height which we to-day are only just beginning to appreciate; then gradually they have crumbled away and disappeared. . . . But the laws which govern the periodicity of civilization have yet to be discovered. . . . May it not be possible that when discovered they will be found to be in the same category as those laws of rhythm of whose operation in Nature we are now slowly becoming aware?" Finally he observes that "the highest and most artistic pleasures in human life are due to causes which are essentially rhythmic, light and colour, music and poetry." Students of Theosophy will recall: "Life itself has speech and is never silent. . . . Learn from it that you are part of the harmony; learn from it to obey the laws of the harmony."

In the final chapter of the book it is shown that "life is a cycle, beginning with an egg and coming round in time again to an egg." Further illuminating knowledge on that subject can be found in *The Secret Doctrine*. The author, in dealing with the inevitable decay and death of living organisms, reminds his readers that his book treats only of the visible body, and leaves "out of account altogether other elements of our being which do not come within the scope of the present book." He concludes by quoting the "hackneyed, if hopeful, lines of Longfellow:

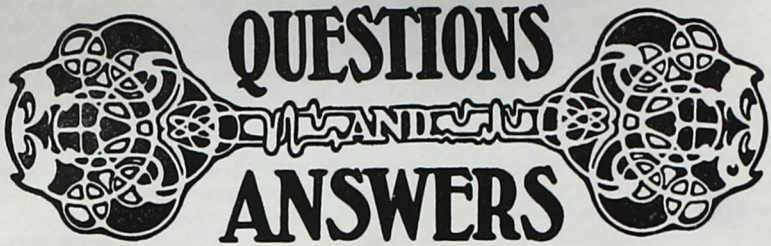
'Dust thou art, to dust returnest'
Was not spoken of the Soul."

S. C.

El Teosofo. The sixth number of *El Teosofo*, that for October, 1926, maintains both in form and matter the high standard which it set itself from the first. It is always a pleasure to welcome this most attractive quarterly of the Venezuela Branch of The Theosophical Society, both for the interesting articles that it contains and for the constant evidence it brings that the flame, lighted so many years ago by Mr. Judge, still burns brightly in Venezuela. We congratulate once more the Venezuela Branch on its splendid achievement.

As is the case with the July numbers of THE THEOSOPHICAL QUARTERLY, a large part of the October number of *El Teosofo* is taken up with the Convention report and Mr. Johnston's lecture on Theosophy, both of which are given in full, excepting only the letters of greeting. "Fragments," Mr. Griscom's "Letters to Students," and certain questions and answers from the QUARTERLY are also included. In addition there are two valuable and timely reprints, Mr. Judge's "The Truth about the East and West," from *The Path* of April, 1895, and Madame Blavatsky's "Origins of Ritual in the Church and in Masonry." There is a foreword on the Convention and its significance, and brief but very interesting reports of the discussions at the meetings of the Venezuela Branch at Caracas. This Branch caused a notice, which is given in full, to be published in the Venezuela newspapers, stating that The Theosophical Society has no connection with those misusing its name at Point Loma and Adyar, nor with Mrs. Besant's exploitation of Krishnamurti. The declaration concluded with a statement of what The Theosophical Society is.

M.



QUESTION No. 329.—*Why does Madame Blavatsky inveigh so strongly against the priesthood? Is not the priest necessary in all religions, and have not bad priests been the exception rather than the rule?*

ANSWER.—Perhaps it was because H. P. B. saw so clearly the need for priests and what their function should be in religion, that she denounced their failure so vigorously. It is not a question of priests being "good" or "bad," as individuals; the physician who attends a critically sick patient may be a "good" man, personally, but it is important that he be also a good doctor. A true priest should, among other things, be a physician for sick souls. He should have personal knowledge of the Divine, and so be capable of arousing, among those to whom he ministers, the longing for spiritual things and the determination to attain them. He should also be a reliable guide to the spiritual world, for those who have been aroused to seek it. That is, he must have first-hand experience of that world, himself; thus knowing that it can be reached, here and now. Only a chêla could completely fill the office of priest.

J. F. B. M.

ANSWER.—H. P. B. inveighed also against the *misuse* of many things that she called good in themselves, because they were being perverted. It seems to me that the adherents of every religion must have been largely responsible for the degradation of its priesthood. The law of supply and demand would surely be operative here, as well as in the world's markets. What kind of priesthood do we find in the times and places where simple, fervent faith has characterized any tribe or people? The instances which come to my mind show sincerity, devotion, and a living faith to have been distinctive, at those times, of both priests and people. Doubtless the priests will be chêlas when the world finally turns to discipleship as the only possible goal for an enlightened humanity. Meanwhile it may be wholesome for us to admit that our own low aims and ideals must have reacted most unfavourably upon our clergy.

One sign of promise for the future is to be found in the reception given to some addresses delivered by a layman (Miss Evelyn Underhill) to a body of the clergy of the Anglican church. In them there was insistent emphasis on the priest's need for personal experience in the religious life and for continued daily exercises, in meditation and prayer, that would help to maintain the level of his consciousness. Those addresses, printed at the request of some of the clergy who heard them, are now available for a larger audience, under the title *Concerning the Inner Life*. (Reviewed in the January, 1927, QUARTERLY). E.

ANSWER.—The vast majority of priests, being neither more nor less human than their "congregations," are neither good nor bad, but indifferent. It would seem that the chief trouble with priests in general is their claim to an authority which they do not possess. Doubtless many of them sincerely believe that the rites of ordination endow them with the supernormal knowledge of God's ways, and with the right to interpret those ways to ordinary men. But their innocence of deliberate guile cannot conceal the hollowness of such presumption.

Madame Blavatsky sought to demonstrate that the World-Religions, Christianity included, are blurred reflections of the Greater and Lesser Mysteries. The exoteric priest is thus a

lifeless imitation of the Initiate. The Initiate knows what the priest pretends to know, and by virture of being what he professes to be, the Initiate has the right and the power to ordain, to share his wisdom with others. Is it strange that the ecclesiastics of all races and all ages have dreaded and persecuted the true Initiates? Is it strange that the Initiates, who especially loathe hypocrisy and cant, should at times express themselves somewhat vigorously upon the subject of priestcraft? S. L.

ANSWER.—Madame Blavatsky inveighs against priests collectively because of false interpretations and practices, either premeditated or due to ignorance. Priests who *knowingly* have been bad may have been the exception, but it seems hardly possible to say the same about those who have been wrong through ignorance. There is always need for the priest of real understanding. He is not only necessary in all religions, he is a benediction to mankind.
G. M. W. K.

QUESTION No. 330.—*It is often said that the personality must be crushed down if one would make progress on the Path, and yet it would seem as if the would-be disciple greatly needed a strong personality to work with. How is this advice to be understood?*

ANSWER.—It is not customary, perhaps, to tell the artist that he must crush out his "temperament," but what happens to his art if he allow that temperament to dominate it and him? To that extent, his work falls below what it otherwise might have been. It is *personal*, peculiar, limited and very uneven. Poets and painters alike prove that to stifle personality would be to make their creations sterile; while their lasting success depends upon the degree to which they are able to direct the force and fire of their personality into the channel marked by their highest vision. Surely the work of the would-be disciple is not less creative than theirs, and he must be subject to the same laws. If he dread, as drab and sacrificial, the necessity of turning away from the gratification of the conflicting desires of his personality, he would make a poor student of any art: he is not yet ready to be enrolled. E.

ANSWER.—The would-be disciple does indeed need to conserve and to use every bit of strength there is in his personality; it is only through the personality that he can work on the physical and psychical planes. But first, it must be mastered and made obedient to his will. This does not, however, mean that it must be killed out or weakened in force. One of the best similes of the right relation between the soul, the real self, and the personality, its instrument, is the old one of rider and horse. The rider, let us say a cavalry officer on campaign, must master his horse, must make it instantly responsive to his will, so that he will not be run away with nor hampered at critical moments. Obviously he defeats his end if he kill or even weaken his steed in the process of training it. He wants the best and strongest horse that he can be sure of controlling.

In the same way, the force in the personality is not to be killed out, but transmuted, redirected, from serving the interests of the lower self to those of the higher. The difficulty arises, not from the force in the personality but from our having let our sense of self-identification slip down, from our real selves, into the personality and its desires,—as if the officer were to drop the reins in the midst of battle, and let his horse decide where it wanted to take him. All faults are perversions of true powers. The force in them we need, and we can reclaim it by using it as it was meant to be used. J. F. B. M.

ANSWER.—In order to seek the Path the would-be disciple must first have a strong desire to do so, must use the *rajas*, or active, quality of the principle Kama. However, if he would progress along the Path he must develop and use the *higher* aspect of desire, as represented in the principle Buddhi. It is a matter of gradual transmutation of desire into spiritual will, of shifting the centre of consciousness from Kama to Buddhi, from personality to individuality.
G. M. W. K.

T·S·ACTIVITIES

NOTICE OF CONVENTION

THE THEOSOPHICAL SOCIETY

To the Branches of The Theosophical Society:

1. The Annual Convention of The Theosophical Society will be held at 64 Washington Mews, New York, on Saturday, April 30th, 1927, beginning at 10:30 A.M.

2. Branches unable to send delegates to the Convention are *earnestly requested* to send proxies. These may be made out to the Secretary T. S., or to any officer or member of the Society who is resident in New York or is to attend the Convention. These proxies should state the number of members in good standing in the Branch.

3. Branch Secretaries are asked to send their annual reports to the Secretary T. S. These reports should cover the significant features of the year's work and should be accompanied by a complete list of officers and members, with the full name and address of each; also a statement of the number of members gained or lost during the year; also a record of the place and time of Branch meetings. These reports should reach the Secretary T. S. by April 1st.

4. Members-at-large are invited to attend the Convention sessions; and all Branch members, whether delegates or not, will be welcome.

5. Following the custom of former years, the sessions of the Convention will begin at 10:30 A.M. and 2:30 P.M. At 8:30 P.M. there will be a meeting of the New York Branch of the T. S., to which delegates and visitors are cordially invited.

6. On Sunday, May 1st, at 3:30 P.M., there will be a public address at the Greenwich Village Theatre, Seventh Avenue and Christopher Street. Tickets are not required for admission. Invitation cards will be supplied to all members, on request, so that they may have opportunity to call the lecture to the attention of their friends who reside in New York or in the vicinity. Following the address, tea is served at 64 Washington Mews, to delegates, members, and the friends they wish to invite.

ISABEL E. PERKINS,
Secretary, The Theosophical Society.
P. O. Box 64, Station O, New York.

February 28th, 1927.

CORRESPONDENCE

In the October, 1926, issue of the THEOSOPHICAL QUARTERLY (pages 188–191), we published a communication from Mr. G. A. Fjoestad, a Swedish member of The Theosophical Society, which he entitled "The Cause of the War as Seen by a Neutral Mind." In comment upon his letter, we stated that we differed from Mr. Fjoestad in regard to the facts; that it was evident to us that he had been misinformed, and that we should be glad to publish his answers to the following specific questions:

(1) Was Germany responsible for the war?

(2) Did Germany deliberately break her pledged word when violating the neutrality of Belgium and when initiating the use of poison gas?

(3) Was Germany's conduct of the war inexcusably barbarous?

(4) Is it true that Germany has shown no signs of repentance?

We now publish Mr. Fjoestad's reply to our questions. His first letter was sent to Mr. Charles Johnston with the request to "correct the language" before forwarding it to us for publication. Mr. Johnston did so to the best of his ability, but Mr. Fjoestad was not entirely satisfied with the result, writing later that his question, "if it existed some hidden reason for the doom of the German brothers," had been stricken out, and that "some important meanings was by some misprinting perverted." We have again compared his original hand-written letter with the version as printed, and are unable to find any omission. There is no mention of a "hidden reason" in his original letter. As to the misprinting, he writes: "It is on page 189, line 15 from above: 'to *win* the only good, slay the only bad'—'win' instead of '*with*.' Six lines beneath is a 'not' which do'nt schould be there. It schould be '*are* the result of war,' not 'not the result of war'." Those are the only corrections he makes; but although he is good enough to exonerate us from all blame, we decided that it would be more satisfactory to everyone concerned if we were to print his present letter exactly as written; so we sent it to the printer with strict injunctions to do so, especially requesting the printer's most expert proof-reader to reproduce it exactly.—*Editors.*

The Cause of the War Seen by a Neutral Mind

II

To the Editors of the Theosophical Quarterly:

I thank you warmly for your reply in the latest Quarterly. And I feel it as a great joyful task to make use of your kindly promise to publish my reply in the magazine of The Theosophical Society.

There are many things in your reply that perhaps on account of my inability in your language have been wrong published and wrong understood, that most evident may be seen from your arrangement of the four questions, which I would like to formulate in a different way. But that does not matter very much. The principal thing is that you believe that "I seek after thruth," and that I donnot take as my ground that I am in the right as you so kindly and confidently as with shake hands say.

Well it is not the matter who of us both is in the right, but that we together may come the truth nearer by confidently discussing it. It is a matter of course, that if this searching may be beneficial, that we not as in an ordinary and too usual dispute only search for the unveils of each other but also take the spirit and the spiritual meaning and notion. But first and foremost we have to go out in the universal blue as far as it is possible for us, where no consideration is taken to any nation, caste, sex, race or religions. Are we not fully able so is all discussing in vain and even mischievous.

I will specially give prominence to this on account of certain tendencies thereto in your reply. May be that I request too much from my brother, for that to leave out of consideration national and worked up points of view seems to be the most difficult and most incommon in mankind. For me it is easier as I am a neutral. But not to the full for I detest the Prussianism and have valid and personal reasons thereto and there is nothing I desire more than that the T. S. had been in right from both uman and universal point of view. If the result of our examination would be this last mentioned it would be the greatest thinkable reward for our joint searching. However not even this may have any influence when the truth and the right are searched for.

That we here who up to date have not could see Germany's absolute responsibility for the war still are looked upon as true members of the T. S. places the society on the same high level that it has formerly had in our conception. And I feel myself now as if I were to blame for something unworthy by so very thorough misinterpreting the stated opinion of the Leaders

of T. S. in this matter. This is a thing for which I beg you to make my humble excuses to them.

The principal thing I have to observe against the four of you issued questions is that they only bring to judgment one of the parts in the cause that imply absolute guiltlessness in advance to the other. I think it had been more true to say for instance:

1. What was the cause for the war?
2. Who did deliberately break her pledged words as well in the beginning as after the 14 points?
3. Where was the war most barbarous? Who used poison gas and starved millions of innocents, women and children till they were as skeletons and died as flies?
4. Who was responsible for the war and have to apologize?

(And last but not least a 5th head. Have T. S. the authority to condemn and in this case have the parts been heard of an unchallengeable court?)

Yet if they were put forth so I donnot believe that we may come the truth immediately nearer even if we had come the justice any nearer; then what certainty is there that the extenuating circumstances and the condemnatory facts you and I have expounded are true. My belief is that having all the regents who were involved in the war with their prime ministers at a table furnished with all their secret archives we could not for a number of years get full evidence to dare pronounce the sentence of death or the more dreadful too that T. S. already has pronounced.

Remember that it took 8 years to clear out all the falsefied documents of the Dreifu's process. To sustain a judgment on what the press has communicated during the war or on the confirming of the responsibility for the war that under torture and so to say starving of their children and women was forced from the Central Powers can no human being who know his responsibility accept and found such a dreadful sentence on. The history of the world we can interpret differently according to different authors and different point of views. As for instans Napoleon's breaking of his pledged word to the Spains, if it is read in a French coloured interpretation or in a universal storical one. And surely may it be as you say that I have been deceived not even of Mr. Julin, but all of us are able to make mistakes. The reasons that I have put forth are only intended to be advanced at an examination, and so the informations too about the condemned part that I can produce.

As I now see the case it seems me that your judgment is to soon pronounced. And that all has not been examined without prejudice and I am sorry that your answer is not able to change my mind in this case. And what about the matter that I in my preceding article have put forth as the real inner reason for the war, that all of us here in Europe who were not free from egotism before 1914 are responsible for the war have you not taken any notice of in your answer

If therefore only the exterior reasons are to be discussed in T. S. it seems to me that it was the thought of revenge in France caused from the loss of Alsace-Lorraine but chiefly from the Germans' awkward act to march with her victorial troops under the triumphal arch, was the reason that built up the possibility and the warlike preparations to the latest world-war. This war had come without the shot in Sarajevo and without the invasion into Belgium, as the matters were then it had to break out and all who were initiated knew that. However this cannot be extenuating for neither of the two parts. But we have to calculate with that Germany felt herself surrounded by enemies. From this point of view I would like to start.

Then Germany knew that the Sebirian troops that need 6 weeks to be transported from Siberia already the day before the war broke out were in Lemberg. I beg to call your attention to that this may be proved, and that the order of mobilization was issued in Kansk the 27 of July therefor I have one before the court fully satisfaktory deposition of an unchallengeable witness. More may be produced by Swedes who were in Russia at that time. Therefore the war was first decided in Russia. This deposition is as follows:

Translation from the Swedish original

During my stay in Siberia in the year 1914 I witnessed the following:
That during the spring and in the early part of summer Siberian regiments were transported

from there and that the order of mobilization was manifested in the public places the 27 of July in Kansk, Enisej-Government where I at that time lived.

At Omsk was a German T. Troasten, who during the month of July had vacations and at this time went to Germany. From there he returned at Omsk the day before or the day after the first of August 1914 and told that the people in Germany at his departure not at all thought of war not even spoke thereof from one to another and he mentioned that if he had had any presentiments of war and in any manner had been warned he would not have returned to Siberia where the imprisonment waited him.

Signed

(The witness has asked for that his name not may be published if possible from reason that the Russian terror suggests to him and that he know from personal experience)

Rightly translated from the signed Swedish original confirm.

Arvika, Sweden, November 17, 1926.

Gester Reuvall Toivo Ek

The 27 of July was a Tuesday the following Sunday the invasion into Belgium came to pass after a preceding request to be allowed to pass, wherein it was promised that all damages and requisitions would be paid but that the march through had to be done. It is mentioned in your answer that Germany had signed the neutrality of Belgium. Caracteristic for how little value such a paper seemingly has in Europe was that the frontiers of Belgium were all strongly and modernly fortified.

Then I would like to according to the above said to make a seen of the position where I myself were involved to see how I myself should act in a similar case. I suppose that I own a house contigous to another one and that there is a door that unites both the houses. This door I am liable not to use. I awake in the night and find that I and my family are surrounded by my enemies. I feel that the only possibility I have to defend myself is to use the passage through my neighbour's house, I ask and am denied, the consequence is that I think that he is on the side of my enemies. However I cannot say that it is right, but honestly I feel that I too would have tried to break through this door to save myself and the mine. And I should adore a country which as India was so far advanced that she let herself be taken and violated without exterior defence. That is to let oneself be beaten on one cheek and turn the other to. Here in Europe there is not such a country, concerning that, we are all here sure who know the history. I say it was a crime but a crime that all Europe in a similar case had commited without simulating awfully.

And therefore why condemn the Central Powers whose lands during the Thirty Years War of the seventeenth century and Napoleon were the wasted through-march country and battlefield of Europe. You say in your answer that we may keep to the present time, but for which reason? The so-called civilization is still only a superficial varnish that unfortunately only conceals the primitive barbarian and has not could alter with its materialism more than the surface of the soul of Europe.

This is for the present my point of view of the first question: that the mobilization of Russia forced Germany to strike the first blow to save herself, as to the second question as T. S. has put it forth:

"Did Germany deliberately break her pledged word when violating the neutrality of Belgium and when initiating the use of poison gas?"

That Germany has broken her pledged is rather obvious, but at the same time is to be cleared out if not the Entente too then used poison gas. A thing that I have not heard anything of is if there was a treaty concerning prohibition of poison gas before the war, then before this war I have not heard of that this weapon was known. And of what degree the 14 points that the Central Powers had to sign as terms of peace from the Entente were fulfilled.

The second head in yor issue I consider as the most grave for the Central Powers though not decisive if it can be proved that the same method of war and breaking of pledged word was apted by the other side too. The third question.

"Was Germany's conduct of the war inexcusably barbarous?"

According to this question I consider it necessary to make a strict inquiry where and when the barbarous acts of cruelty commenced, then therewith was already stroken a note in Belgium of furious hatred that lasted all the war trough and that the newspaper of the Entente eagerly feasted upon and increased. In this hatred and lie campaign the Germans was behind and had they managed their press and diplomacy better so had U. S. A. never entered the war and up to the present day Amerika would have known that hatred and cruelty after all not is typical of the German soldier though very well awkwardness and insolence. The cruelties commenced as is said already in Belgium. From the part of the Entente is communicated that the Germans went on wildly as animals and killed women and children and burnt where they marched by. It is said to be a truth with moderation then the reason for this would have been that German patrols which were lodged in private houses came back to the front with their tongues cut off. This was a deed of the civil inhabitants. Where such things had happened the culprits were placed against a wall and shot whereafter their houses were burnt off. Which is true of this ought to be proved the day the world wishes to know the truth, and if it be so as the Germans say so how would the Englishmen have acted if a patrol of their soldiers in India had been so bestially treated and the latter have yet less moral right to invade India than the Germans had it in Belgium then the motive of England was not suggested by distress but by the hunger for more power and richness of the rich and mighty all so well concealed by the with infernal skill handled diplomacy that the world believe that the country whose summits reach the heaven ought to be them grateful for the so-called civilization they have introduced there. Ask Gandy about this.

If it can be proved that the killing of the Belgian civilians were sentences of war caused by cruelties commited against German soldiers then was the signal to the barbarous conduct given by the Belgians. However even without this example so had the Russians and their kindred spirits the Red-Finns not could been hindred from feasting on their inconceivable cruelties. My opinion of this question is therefore to the present.

The Germans used every means in their power to gain the victory. They were, maybe, brutal and awkward but not cruel. They had the severiest discipline in their army and needless cruelty dwells not even in the Prussianism. Not to speak of the Austrians who I consider to be of the mildest temperament in Europe. They turned out to be very weak in the offensive, wherefore almost always the Baverian and North-German troops had to go first at the attacks.

The fourth question:

"Is it true that Germany has shown no signs of repentence?"

The Central Powers understood that the plans of their enemies was, that while Russia with her already and with French money mobilized troops would overwhelming roll on toward Berlin as a giant tank would France be able to animate the warlike feeling in the country and get the army ready and then easily gain the victory. To prevent this the Germans let the Russians run riot in East Prussia and went with all their powers against the weakest point and where the real and swiftiest decision was to be found. All the Germans think that their war was a war of defence allthough they fired the second shoot in Belgium the first was that of Sarajevo and so long they think so it is impossible to request signs of repentence from them. First if they are fully convinced by indisputable proves of the contrary one can claim that they make their apology, then they were in, what one in the judical tongue may call, good faith.

It is planned here in Europe on the request of Germany that the next Ecumenical Meeting will take up the question of responsibility, and that German so far the first time may be heard and impartially examined. *And could we not wait with our sentence till then?* You say in your answer that you cannot follow me, when I in my first letter say that it is my duty to form an opinion on this subject. But how should I dare to condemn specially in a case that is so little cleared out as this, to study the facts and examine may be but condemn, that, *no.* It belongs to the Divinity. But it is too true that I many times have sinned against the commandment: "Judge not that ye be not judged!"

Where is your quotation: "If the brother trespass against the rebuke him and if he repents forgive him to find in Christian or Theosophical doctrine, who has uttered it and in what

connection. I would be much obliged to you to have it communicated. It is a statement that translated into Swedish sounds hardly, I mean the first part of the sentence, wheter Theosophical or Christian. Rebuke means in Swedish among other things to punish somebody, and it seems me to be in variance with all that Theosophy as well as real Christianity hold most important. Here could be quoted hundreds of quotations as well from Christ as from Theosophy that are in contradiction to this "rebuke him." All the more if this brother before the dreadfull judgement not has been taken in impartial examination.

"Lord, how many times shall I forgive my brother, if he offends me. Are seven times enough?" Jesus replied: "Not seventy times but 70 times 7. And the Theosophy says more emphatic too: "Forgive your brother ennlessly."

I wish to believe that such an impartial and true trial has been made in T. S., and that I, as you say, am misled. But then I beg for that we here are informed thereof by reports of the proceedings.

In that in the QUARTERLY published telegram from Verdun it is not said if the dogs of the devil did come from east or from west not even if they came from both sides. The second sense is my belief as may be seen from the above said.

And at last an inquiry the most important for me and that I did not dare to pronounce in my first article. *Is T. S. dedicated to and the right forum for political questions?*

You mentioned in your answer that Mr. Julin, my venerated uncle, did not agree with you that Germany was absolute responsible for the war. He was a veteran in the questions of Theosophical history who went his way alone and without the cooperation of others seemed to have found the right in the great critical periods that T. S. has gone through. According to the relative unguiltliness of Germany we agreed with each other if we, maybe, had different reasons for it. But in one thing we were of one mind in answering the above standing question in the negative.

Then had H. P. B. or W. Q. Judge intended anything in that way they would have expressed it, and that they not at all attended to the introducing of political questions in the struggles of the Society shows me the fact that they never published their opinion neither to the Boor-war nor to the case that aught to be nearest to T. S.—England's selfrighteous protectorat of India. On account of this I ask if T. S. is dedicated to and right forum for sentences in the political struggle.

You call me to form an opinion and condemn. No! I am not all-knowing and should I judge after what I now think I know and understand so were I a bad a very bad member of T. S. But I am still in the belief that there are things that I donnot know but which a day will explain the whole for me allthoug I now am at a loss to understand them. Your latest answer relieved me from the worst I feared, and gave me my liberty of thought again. It gave me hope and without that had not this answer could been written I assure you.

I always remain gratefully yours

G. A. FJOESTAD.

Arvika, Sweden, Novembre 1 , 1926.

That we do not agree with Mr. Fjoestad must be clear to those who have read the THEOSOPHICAL QUARTERLY during the years following the outbreak of the war in 1914. In almost every issue, something has been said—naturally based upon a very careful study of the principles involved, as well as of the documents—which will have explained our reasons for disagreement, or, rather, the reasons for our own convictions. It seems superfluous, therefore, to repeat those reasons now, or to do more than comment briefly upon some of the points which our correspondent raises.

(1) It does not seem to us that Mr. Fjoestad has really studied the subject, as he shows no knowledge of the official publications of any of the nations involved, or even of the treaties in force prior to the war. His reference to Poison Gas is an instance,—for at the Hague Peace Conference of 1899, Germany, with the other nations represented, pledged herself "to abstain from the use of projectiles the sole object of which (*qui ont pour but unique*) is the diffusion of

asphyxiating or deleterious gases" (Declaration IV, 2); while by the Hague Convention of 1907, which Germany was the first to sign, it was "especially forbidden: (a) to employ poison or poisoned weapons" (Section II, Article 23. See *The Official Texts of the Final Acts, Conventions and Declarations as Signed . . . the Hague Conferences of 1899 and 1907*; Clarendon Press). No one can seriously dispute the fact that Germany violated her agreement on April 22nd, 1915, when her troops on the western front discharged chlorine from cylinders, later adding phosgene to increase the poisonous effect.

(2) Mr. Fjoestad adduces what he regards as evidence, in support of only one of the many statements he makes; but his "evidence" would not be accepted in any Court of Law, partly because it is anonymous and unconfirmed, and partly because it has no bearing on the issue. He states that Russian Siberian troops, needing six weeks to be transported from Siberia, were in Lemberg (Austria) the day before the war broke out,—a sufficiently extraordinary statement in itself, seeing that Lemberg is over fifty miles inside the then Austrian frontier. This can only mean that Russia had invaded Austria the day before the war began,—or earlier, because troops could not well cover that distance in twenty-four hours. We can assure Mr. Fjoestad that this would be news to the German War Lords, and that, if he can prove it, he would have what, in other men, would be their ever-lasting gratitude. However,—proceeding with his argument he brings forward an allegation to the effect that during the spring and early summer of 1914, Siberian regiments were transferred from there (to where? to Lemberg?), and that the Russian order of mobilization was displayed in Kansk, Siberia, on July 27th, 1914. "Therefore," he says, "the war was first decided in Russia."

Suppose that some member of the Society, a native of another neutral country, such as Brazil, were to write that Bavarian troops, needing several days to be transported from Munich, were in Namur, Belgium, the day before the war broke out; suppose this neutral member were to produce an allegation to the effect that during the spring and early summer of 1914, Bavarian regiments were transferred from Bavaria, and that the German order of mobilization was displayed in Deggendorf, Bavaria, on July 29th, and that "therefore the war was first decided in Germany,"—we do not believe that Mr. Fjoestad or anyone else would be convinced. On the contrary, in those circumstances it would seem to us that our Brazilian friend's pro-French sympathies had got the better of his logic.

Even on the hypothesis that Mr. Fjoestad did not mean Lemberg, but, instead, Warsaw, or some place like Kief, in Russia, the movement of troops from Siberia toward her western frontier, during the spring of 1914, certainly would not prove that Russia intended to attack Germany, for it would be at least as likely to mean that Russia feared she might be attacked by Germany. It would be still more likely that such movements had no significance whatever, as troops in those days were frequently moved from one part of Russia to another, for domestic rather than for international reasons.

Perhaps one or two dates will be helpful in any case: Austria declared war against Servia on July 28th, 1914; on July 31st, Germany issued her double ultimatums to St. Petersburg and Paris, and at 7 P.M. on August 1st, she formally declared war against Russia.

(3) Mr. Fjoestad calls our attention to the fact that we did not comment on the suggestion contained in his earlier letter as to "the real inner reason for the war," namely, "that all of us here in Europe who were not free from egotism before 1914 are responsible for the war." We did not comment because it seemed to us that his suggestion was harmless, as it amounts to no more than saying that there would have been no war if all men had been perfect, and that none of us can escape some degree of responsibility for the wickedness of others. With that general proposition we, of course, agree. Having said that much, however, we must on the other hand remind our correspondent that egotism takes more forms than one: it does not always manifest as self-assertion (*rajas*), but, at least as often, as physical, mental, and moral inertia (*tamas*). Before the war, it was inertia on all planes that made the Allied nations blind to the intentions of Germany, and that makes them, with few exceptions, equally blind to-day. Individuals, here and there, saw the truth, and did their utmost to warn their compatriots of the danger. There was no lack of evidence. Pan-Germanism did not hide its purposes. But the vast majority preferred to slumber. They were saturated then, as now,

with the "peace at any price" virus; to save themselves a little trouble, a small self-sacrifice, they persuaded themselves that "all would come out right" if only everyone would keep on saying "Peace." Then Germany struck, and the nations awoke from their slumber, startled, amazed. They fought, and fought desperately, heroically; but they grasped at the first excuse to cry "Peace" again, when there was no peace,—and then, once more, returned rejoicing to their slumbers. Always there are exceptions; but there are not many in the world to-day who insist, as we do, that Germany, as a nation, is the same Germany; that the leopard has not changed her spots; that she is preparing for her next war of aggression in exactly the same spirit as that of the years preceding 1914,—not many who, therefore, cry as we do, "To Arms!"

(4) As an excuse for Germany's violation of Belgium's neutrality, Mr. Fjoestad uses an analogy which quite obviously is false, because it is based upon the theory of *escape*,—almost as if, attacked by Russia, Germany had been compelled to force the door of Belgium in order to reach the welcoming arms of France, or to find egress across the ocean to some land of sheltering neutrality. Even if Mr. Fjoestad, in his analogy, had argued that there would have been justification morally for breaking his way through his neighbour's house for the purpose of attacking his enemies in the rear,—it would have left the basic question unanswered, namely, could he be justified in doing so when he had specifically guaranteed not to do that very thing?

(5) Mr. Fjoestad bases much further argument on the premiss that Germany was the threatened nation, which in our opinion, for reasons frequently set forth in the QUARTERLY, both during and after the war, is the exact opposite of the facts.

(6) The question of atrocities is a matter of evidence, many volumes of which have been published. Under this head also, detailed references have been given in the QUARTERLY, in issue after issue. It may not be out of place to add that the editors, between them, own a library of several hundred books dealing with the war in all its aspects, atrocities included, and that they are constantly adding to their collection, official documents especially.

(7) The only statement in Mr. Fjoestad's letter, however, against which we feel it necessary to protest seriously, is the sweeping assertion that "all the Germans think that their war was a war of defence." All Germans do *not* think so; many of them know better,—chief among them, our German fellow-members, whom Mr. Fjoestad has no right to ignore. They represent the conscience of the German people, and, as was said at the last Convention of the Society, "they deserve the highest praise for their ability to see the truth, in spite of their nationality, and for the fidelity, loyalty and courage with which they have laboured" ["to enlighten their fellow-countrymen"].

(8) It is our duty, moreover, to point out that Mr. Fjoestad's assumptions in regard to British rule in India, are more easily made than substantiated. Would he adopt the same attitude toward Holland in Java? If so, we can only express our belief that the many millions of Javanese are better off, spiritually, intellectually, and physically, under Dutch rule, than they would be without it. All "neutral" observers—American, French, Italian, as well as British —who have not judged by hearsay, but by investigation on the spot and by study, have expressed the same opinion. Some of us, who know British India at first hand, have good reason to think that Mr. Fjoestad talks about India too readily. We have heard orators denounce the "iniquities" of rich and successful men, such as Mr. Ford and Mr. Rockefeller; but we have not found that the intensity of their feeling and the vehemence of their denunciation sprang from any knowledge of the facts.

(9) The questions we formulated were not "put forth" by the T. S., as Mr. Fjoestad phrases it; for the Society, as such, cannot be held responsible for opinions expressed in the THEOSOPHICAL QUARTERLY unless contained in an official document.

(10) In conclusion—for nothing would be gained by further discussion of this subject—we beg to answer Mr. Fjoestad's questions as follows:

(*a*) "Where is your quotation: 'If thy brother trespass against thee, rebuke him; and if he repent, forgive him'—to find in Christian or Theosophical doctrine, who has uttered it and in what connection?"

Answer: the Master Christ; see *The Gospel According to St. Luke*, Chapter 17, verse 3; both the King James and the Revised versions. The Greek word, translated "rebuke," is *epitimaō*, and means "to set a weight upon, to chide, to rebuke." It is used twenty-nine times in the New Testament, and is translated "rebuke" in the King James version, twenty-four times out of the twenty-nine. Thus, it is stated that on one occasion, Christ "rebuked Peter, saying, Get thee behind me, Satan" (Mark 8, 33).

Our readers will understand that Mr. Fjoestad, doubtless as familiar with the Swedish translation of the Bible as we are with the English, could not in fairness be expected to recognize the source of a quotation, no matter how well-known to English-speaking people, if the Swedish version is materially different. He is, indeed, at a great disadvantage throughout, as anyone who has tried to express himself in a foreign language will at once realize.

(*b*) "Is T. S. dedicated to and the right forum for political questions?"

Answer: No. This question was discussed fully in the THEOSOPHICAL QUARTERLY of October, 1915, pages 177–191, and pages 203–208, and in subsequent issues. We believe that the majority of our readers thoroughly understand the difference between politics and ethics, and that it cannot be necessary to explain the matter further. The THEOSOPHICAL QUARTERLY follows in the footsteps of Madame Blavatsky and Mr. Judge, in this as in other respects, though our denunciations are as milk and water in comparison with H. P. B.'s, who could do it fluently in seven languages, and who never tired. (See, for instance, *Lucifer*, Vol. III, page 257.) It amazes us that Mr. Fjoestad should have forgotten H. P. B.'s article, "Is Denunciation a Duty?", in *Lucifer*, Vol. III, pages 266–267. Her answer was: "We denounce indignantly systems and organizations, evils, social and religious,—cant above all; we abstain from denouncing persons." We also, at all times, have abstained from denouncing persons. Thus, contributors to the QUARTERLY have never denounced the former Kaiser, or his eldest son; apart from other considerations, there has been no need to do so.

That neither Madame Blavatsky nor Mr. Judge "published their opinion" about the Boer war, may have been due to the fact that both of them were dead at that time,—1899–1902. In the unlikely event, however, that Mr. Fjoestad did not mean the Boer war, but the comparatively insignificant conflicts of earlier years, it is possible that Madame Blavatsky and Mr. Judge did not comment on these publicly for the reason that, among world events, they did not attract sufficient attention to serve as an illustration of theosophical principles,—something which certainly could not be said of the World War.

If Russia, on the theory that Sweden were a menace, should invade that peace-loving land tomorrow, carrying fire and sword through her towns and villages, we should condemn Russia's behaviour, unsparingly. Then, if Swedish members of the Society were to advise us that this Russo-Swedish war was a "political" question, and they were to be scandalized by our attitude,—though we should regret it, for their sakes, we should feel obliged to persist, for we should maintain that it was not a "political" question, but a question of right versus wrong, and therefore of the very essence of Theosophy, to the spirit and purposes of which the QUARTERLY, and our own lives, are dedicated.—*Editors.*

George Woodbridge

George Woodbridge, an old and most devoted member of the New York Branch of The Theosophical Society, and the beloved friend of all who really knew him, died on the 17th of February.

We loved his innate nobility of heart, his immense generosity of nature, his complete inability to bear resentment, his courage, his unswerving loyalty and devotion. His amazing energy, and his quickening spirit, seem at this moment of less importance than the qualities of heart which so distinguished him. We deeply mourn our loss, though we cannot fail to recognize his gain.

He had splendidly won his fight, and he is at home with his comrades of many wars.

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The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., P. O. Box 64, Station O, New York.